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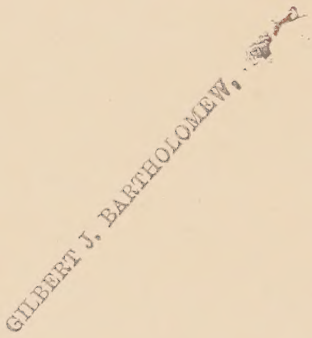

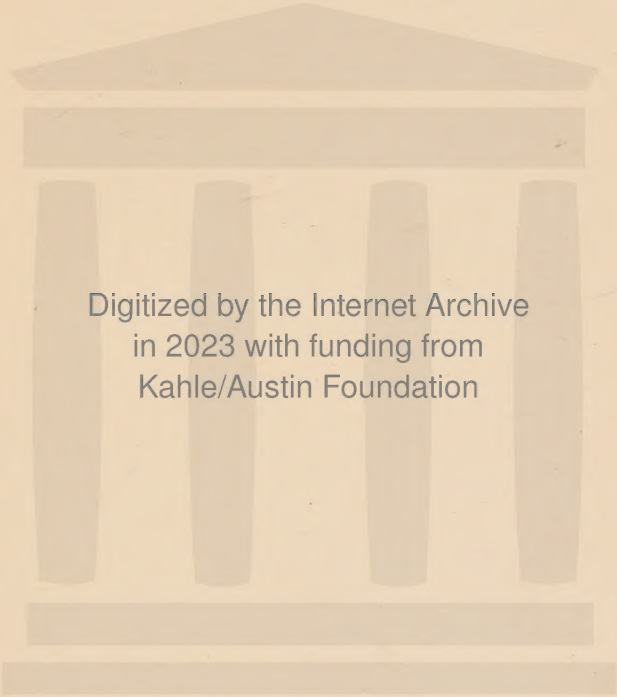
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MIGHTY ENGLAND

THE STORY OF THE ENGLISH PEOPLE

BY

WILLIAM ELLIOT GRIFFIS, D.D.

AUTHOR OF "BRAVE LITTLE HOLLAND," "THE PILGRIMS IN THEIR THREE HOMES," ETC.

ILLUSTRATED

PHILADELPHIA

CHRISTOPHER SOWER COMPANY

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TO

MINE ENGLISH HOSTS

WHO HAVE SO OFTEN OPENED THEIR

HOSPITABLE DOORS

CONTENTS

		Page
Preface		7
Chapter		
I.	The World's Most Wonderful Island	9
II.	The Romans in Britain	18
III.	Our Savage Ancestors	30
IV.	Poetry the Mirror of Life	42
V.	British Barbarians Become Christians	51
VI.	Market Cross and Irish Saints	62
VII.	The Norsemen in England	71
VIII.	History Told by the Needle	82
IX.	When Men Wore Iron Clothes	92
X.	The Campaigns of the Cross	102
XI.	The Curious Customs of Feudalism	112
XII.	The Hundred Years' War with France	123
XIII.	First Movements of the People	132
XIV.	In the Days of Henry the Eighth	144
XV.	The Great Era of Elizabeth	153
XVI.	England the Mother of Nations	166
XVII.	The King Who Defied Law	177
XVIII.	When England was a Republic	185

CHAPTER PAGE

XIX. THE COUNTRY AND THE PEOPLE 197

XX. THE FALL OF THE HOUSE OF STUART 206

XXI. THE HOUSE OF HANOVER 218

XXII. "KING GEORGE AND ALL HIS HOST" 229

XXIII. AMERICAN INDEPENDENCE AND THEREAFTER 239

XXIV. THE CONTINENTAL AND SECOND AMERICAN WAR 250

XXV. THE ERA OF THE LOCOMOTIVE 262

XXVI. THE BRITISH IN ASIA 273

XXVII. TWO TWENTIETH-CENTURY KINGS 283

INDEX 297

LIST OF ILLUSTRATIONS

PAGE

CASSIVELAUNUS 20

BOADICEA, QUEEN OF THE ICENI, 61 26

ROMAN SOLDIER, 303 31

SAXON LADY, 793 59

BRONZE STATUE OF KING ALFRED 78

MONK IN COPE, 1420 98

KNIGHT, 1381 120

LADY OF RANK, 1461 139

COURTIER OF QUEEN ELIZABETH, 1572 160

JOHN MILTON DICTATING "PARADISE LOST" 189

KING GEORGE V 284

PREFACE

To write this book for young Americans, I travelled eight times in England and also visited often Germany, the Netherlands, and France—countries from which the ancestors of the English people, for the most part, came. It was like tracing a river to its source to go back from the island to the "High Dutch" of the German mountains, and like drifting down the flood to stay among the "Low Dutch" in Holland and Belgium. In France it was more like sailing on the lake, and in Italy, like rowing on a pond. Out of these countries streams of men and influence have flowed into Great Britain. Yet it was from the Germanic and Norse lands that the great body of ideas and customs of the many tribes that made the English nation came. I have gone into caves and crypts, seen barrows and mounds excavated, and visited the old moot places of the Salic Franks, as well as museums and archives, and have seen coronations, parades, and pageants. I have studied what my friend, the late Edward A. Freeman, called "English People in its Three Homes."

Yet the United States is not a New England, but a New Europe. So I have, in this book, shown what we and our fathers owe to the Continental, as well as to the British nations. The reader will find the American touch in this book frequent and, I trust, illuminating. We understand our own history best when we know that of Great Britain. The story also

shows through what changes the English themselves have passed, and what Old World notions our fathers rejected, besides making clear what they borrowed from "Mighty England." There is no concealment as to what Americans love or hate in British history.

As human nature all over the world and in all ages is about the same, I have noted also what little real difference there is between what we call the "Oriental" and the "Occidental." As war is getting to be less necessary and honorable than of old, few battles have been described. I have put the emphasis rather on the victories of peace. Kings, queens, and nobles also receive much less attention than the nation. The kingdom is more important than its servants. Especially are the changes of customs, fashions, manners, weapons, and occupations noted.

An American views the subject of English history differently from the man living on an island and is not bound to take traditional opinions. I have treated the subject so as to make the long and fascinating story vivid in the light of a true evolution. While handling freely some reputations of men and of eras, I have attempted to do so in that spirit of fair play which British and Americans are rivals in promoting.

Happy are the memories of Scottish and English hospitality, enjoyed many times and in scores of homes. May invincible friendship ever bind the two nations in peace and brotherhood.

W. E. G.

Ithaca, N. Y., *July* 1, 1912.

MIGHTY ENGLAND

CHAPTER I

THE WORLD'S MOST WONDERFUL ISLAND

THERE was once an England without cities, castles, cathedrals, roads, brick houses, chimneys, coal, London fog, Parliament, army, navy, prayer-book, flag, lions in stone or bronze, kings, queens or princes, or any of those things which rise in our minds when we think of the England of to-day. Yet in those days, when men and beasts were more like each other than they now are, the hills, rivers, valleys, chalk cliffs, coast, and climate were much as in this twentieth century.

The Stone Age

What kind of people lived in the British Isles during the Stone Age? England was not at first separated from the continent. The same tribes that lived where France and Belgium now are, roamed or hunted on the clay and chalk lands of England. By and by the waves of the North Sea broke through the Straits of Dover, and an island as large as Dakota, with an area of about 84,000 square miles, was formed. The

Romans called it Brittania. In later days, when Brittany in France was in mind, it was named Great Britain. Anciently it was thought of as being at the western end of the world as then known. The discovery of America gave England her central position in the world.

Without cities, roads, farms, or houses of brick or stone, nearly the whole face of the country was covered with forests, and most of the eastern part was fen or swamp. Strange animals, long since extinct in Great Britain, roamed through the woods and glades. The mammoth and mastodon, cave-bear and cave-lion, woolly rhinoceros, bison, hyena, reindeer, and other beasts were numerous. The men who hunted these creatures, to get food from their flesh and clothing from their skins, had to shoot them with stone-headed arrows and spears. They knew nothing about the use of metals. After fighting the beasts, they had to cut up their own food and scrape their raw hides with stone tools. While the ladies of that day mended the gentlemen's clothes or sewed together garments for their children with needles made of bone or wood, the men fashioned javelins, arrow-heads, knives, and chisels out of flint. This they were able to do with stone hammers on rock anvils and with picks made of deer antlers. Sometimes we find their shops and factories with chips and tools still in them.

Time Keeping

Clocks and watches were unthought of, yet these folks understood something of the division of time by looking at the oldest of all time-pieces. On the

great dial in the sky, the sun, like the hour hand, traversed the whole half-circle of blue from dawn to dark. The shadow from the same orb, cast by a tree or stick on the ground, gave them ideas about the equinoxes of March and September, and the solstices of June and December. Thus they learned which were the longest and the shortest days in the year, and those on which daylight and darkness were of the same length. The moon was their almanac for the months, but the planets were too irregular in their motions to be worth much for the measurement of time. About the fixed stars they had certain notions, out of which grew their fairy tales; for boys and girls, though dressed only in the skins of animals, were just as fond of stories as young folks are now. Rainbows, comets, shooting stars, and the aurora borealis gave them still larger space over which their fancy could roam, and from which mythology grew. There was no writing, so in each generation old men and women told what they had heard and remembered.

The Fairies

Beside what the skies, together with alternate light and darkness and the changes in the weather, could tell them, these people of the Stone Age began to wonder what caused rain and thunder, hail and snow, fog and mist. They explained all these things by imagining that spirits or living creatures, who had feelings like themselves, were behind all. They knew nothing about one God, who is the author of all law and order. They thought rather of many "gods," to make the sun shine, the moon to ride in the skies,

the thunder to roar, the lightning to flash, or the flowers to grow. In time they gave names to these gods, who, they thought, caused the mighty wonders of sky and earth, but they imagined that lesser beings were responsible for the smaller events. The elders told their children that these lesser spirits lighted the swamp fire, caused the fog and dew, and made the rocks echo, besides playing many pranks for pure mischief. When people stubbed their toes, tumbled down on land or stumbled into the water, fell sick or were drowned, or suffered from disease or through accident the matter was charged to some imp or elf. When a girl found something pleasant, or a boy met with good luck, they gave credit to the fairies. The hammer is the oldest of all tools and the first of all "gods" in China, and northern Europe is pictured with what cracks rocks and pounds things into shape.

These people, whether men or women, wore their hair long and kept it in order with stone or shell combs, but neither knew anything about razors or scissors. They felt as keenly as we do when it was cold or hot. In winter time they lived in caves, under the shelter of rocks, or in holes dug in the ground, away from the fierce wind and storm. In summer they usually went down to the seashore to fish, or lived up on the hills, where the breezes blew and they could hunt easily and enjoy the cool shade of the trees.

Cave Life

In cold countries caves were the first human dwellings, and in hot lands, the trees. There are a great many caves in England. Many of these have been

examined by scholars, who dig under the earthen floors and find, deep beneath the surface, various layers of bones, tools, and remains of feasts. It is true that some of these caverns have been hollowed out only by water flowing through the limestone; but many others have been shaped by tools, enlarged, fortified, and furnished by human beings during many generations. Some of them contain, under the earth floor, a library, as it were, of documents, in stone, bone, wood, and metal, which tell wonderful stories of their life in the past. Like our city apartment houses, the caves have had, through long centuries, a great variety of tenants. There were four-footed lodgers and boarders in them even before man applied. Strong and fierce animals made the cave their home and dragged in their prey to eat it, so that some cavern floors seemed paved with bones. In time men drove out the beasts and made the cave their kitchen, sleeping room, restaurant, parlor, and hall. In the course of ages one set of men after another passed away, until we find that certain caverns are like old ruins or graveyards. These early people also laid one or more large flat stones upon uprights, and in the rough chambers thus made buried their dead. These are found all over England. Some, with the skulls of boys and girls in them, on the island of Jersey, were opened as late as 1912.

Change in Animals

In the first, or the Old Stone Age, when human beings were hardly more developed in manners than wild beasts, they made tools and weapons so rudely

that these can hardly be distinguished from the bits of stone and broken pebbles found on the ground anywhere. As the climate and men changed, so did the animals. Wild beasts that once roamed under the pine and oak in the cold part of Europe, exist now in warm lands only where olives and figs grow. Like human emigrants, animals migrate to more congenial regions. The reindeer, once common in southern Europe, now enjoys eating his moss chiefly in Norway and Sweden. The hyena, once hunted in England, now roams in South Africa. Such creatures as the ibex, chamois, and certain ground squirrels, that used to live in the valleys, are seen at present only near the tops of high mountains. Others, that had four-footed ancestors living in the north, are now quite different in their shape and form.

Having no candy or sweets, these early people thought that marrow was a choice luxury, for they split open the big bones and fed what was inside, as a great dainty, to their children. The reindeer was an especial favorite for food and was perhaps easily captured, but how terrible must have been the fight with the mammoth! Two or three hundred men, half-naked, armed only with stone spears and arrows, and hurling rocks and pebbles, would attack these huge creatures to get their flesh for a great feast. By the fire they would cook the raw meat, cut it up with flint knives, and feast out of dishes of bark on flat stones.

Although the mammoth, musk-ox, horse, dog, bison, rhinoceros, wolf, and hyena lived in the same era of

time, we are not sure that these Old Stone men ever domesticated a single animal, not even the dog. Cartloads of stone hammers, flint saws, harpoons, and heaps of fish bones show that they killed much game and caught a great many fish, but there is no trace of farming tools. Evidently they knew not how to till the soil for food and not much about catching birds by trap or snare, or of killing anything on the wing. It is not likely that they could spin or weave, or make pots, pans, dishes, or cups out of clay baked in the fire.

These early men were short, squat, and swarthy. They looked much like the Esquimaux to-day, who, indeed, may be descendants of these first human inhabitants of England. They were fairly stout, with long narrow skulls, broad faces, and powerful jaws, and their way of living seems to have been much like that of the tribes near the Arctic Circle.

New Stone Age

After this first kind of men came those of the New Stone Age, who were probably more numerous than those whom they succeeded either by evolution or war. Neolithic men, as we call them, had new and better sets of tools and ways of living; for their knives, scrapers, spear heads, and harpoons were better shaped and made smooth. They had more crafts and occupations, such as making pottery, weaving, and raising food by agriculture. They possessed pigs, dogs, horses, sheep, and goats, and hunted some of the wild animals that are still existing in Europe. In course of time they learned how to work metals,

making especially swords, hammers, axes, spears, and knives of bronze, that is, of copper and tin, for England has always been famous for this white metal. The caves in which the New Stone Age men made their homes have many layers of relics and fossils. These show human progress from the rough stone tools to polished weapons, through the Age of Bronze and Agriculture, even to the Age of Iron. The story of early man shows just as much an age of advance as does ours of steam and electricity. It is always "Excelsior" in the history of our race.

About the moral character of these cave people we know very little, except what we can guess from what we dig up in the river bed, or rake out from the cave floors, or learn from the museums. Perhaps they were as well behaved and as truly religious, according to their light and knowledge, as we are to-day. It is certain that some of their rocky dwellings were almost as full of people as our hotels are at times. Old men and women, fathers and mothers, with their families of boys and girls and babies, ate and slept within these ready-made shelters. Of certain phases in the history of their lives the stone and bone relics tell us even better than could books or writing.

Cloth-wearing People

Yet of the various British tribes and generations before history was written, the only ones of whom we know from books were those described by the first civilized men, the Romans, who wrote about them and whom they called Britons, that is, "cloth-

wearing people," as distinct from the skin-wearing folks, who had preceded them. Some think the word Briton means "unintelligible," that is, the Romans could not understand the talk of the Britons. Their country, that is, England and Wales, is about the size of Georgia or Michigan, with an area of 58,320 square miles. Set in the midst of stormy seas, these waters have often been her defense from foes.

When men have writing, with arts and sciences, laws and city organizations, they are "civilized." "Barbarians" may have arts and crafts and even be very intelligent persons, but they have no writing. Savages, or men who live in the Stone Age, have no letters, and their only occupations are most like the animals, being hunting, fishing, fighting, or seeking shelter.

Very probably Roman pedlars and, quite certainly, traders from the Low Countries had crossed the Channel, come and gone, and the Britons bought woven clothing and many things of use and comfort known on the continent. Yet no soldier dressed in armor or any body of civilized men had yet touched the land of the Britons until B. C. 55. By that time the natives had heard of the conquest of Gaul and knew of Cæsar's coming. Thousands of them gathered on the cliffs and along the great southern shore at Kent, where the gray chalk cliffs loom, so that the Romans called the new coast Albion, or the White Land.

CHAPTER II

THE ROMANS IN BRITAIN

Into this far-off island, at the edge of the western world, as it seemed to the Romans, Julius Cæsar came in B. C. 55 with two legions, or fourteen thousand soldiers. These were carried across the Channel in a fleet of long boats built on the Belgic coast opposite, and rowed by men chained to the oar, prisoners of war. Cæsar had conquered Gaul and the Belgic tribes. He looked upon his task very much as generals of the United States Army considered the clearing of Arizona and Idaho of savage red men, in order to open wild land to civilization. With the arrival of the Romans begins the first half of English history.

Briton and Roman

It must have been a grand and terrible sight for the Britons, as the sun shone on the high prows of the strange ships, and the majestic sweep of their flashing oars. If these ships were triremes, they had three banks, and were each propelled by over one hundred rowers. The men from Italy, who gathered on the decks under their golden eagles, relied on discipline as well as courage. They had also the prestige of previous success. They felt as civilized men always do—justified in attacking barbarism. The Britons

depended on their muscle, valor, and power of superior numbers and mass, though in fighting they acted only as individuals. They hoped to hinder the Romans from landing, and to crush their enemies before they could form on the shore and penetrate the country. These natives, with long moustaches, even rushed into the water and with loud taunts and cries defied the invaders to battle.

At first Cæsar's soldiers seemed to quail. Then the standard-bearer of the Sixth Legion leaped into the waves and called on his comrades to follow him. The charge of the legionaries even in the water was irresistible, while the slaughter on the beach was terrible. The Romans plied their short iron swords and drove back the Britons. When they formed into cohorts their steady discipline won the day. In these ancient battles men did not stand far off and shoot. There was no noise of cannon or rifles. Each killed or wounded man saw his enemy and looked into his face and knew what had struck him. There were no surgeons, nurses, or hospitals then, or care of wounded, nor, usually, any burial of the slain. Cæsar staid only a little while on this summer excursion, to spy out the land, and then recrossed the Channel.

The Second Invasion

The following year, B. C. 54, embarking his soldiers, probably from Boulogne, where, eighteen hundred years later, Napoleon vainly gathered his forces for the same purpose, Cæsar came over with five legions and two thousand cavalry, or forty thousand men in all. Marching inland, he crossed the Thames River

St Albans Pageant
1907
Official Postcard
CASSIVELAUNUS.
B.C. 54.

into the domain governed by Cassivelaunus, a native chief. This time, despite his large force, he had hard work, for the British war chief, like our own Pontiac or Tecumseh, had united the tribes into a confederacy. To reduce some of their forts Cæsar had to use his battering engines. His greatest annoyance was from their charging war-chariots, projecting from the axles of which were sharp scythes that made frightful wounds. The riders drove their horses into the columns of the Romans and broke their ranks. So severely was Cæsar harassed that, after capturing his enemy's camp and arranging for a truce and tribute to be paid, he went back to Gaul to attend to matters there. In the early Middle Ages the remains of the British camp could still be seen.

In our day, Englishmen, in admiration of this ancient defender of their soil, have reared near the bridge over the Thames a noble bronze statue of Cassivelaunus. In his war-chariot he is leading his brave soldiers to the defence of the island, which is, even to-day, the vital problem of Englishmen.

How Britons Looked

These Britons, dressed in the skins of animals, were fishermen and hunters, but they had woven clothing also. They lived together in villages in houses of timber and tilled the soil to raise grain. One British village near Glastonbury has been fully uncovered from the mud and carefully studied. Their round huts were sunk in the ground, and among the marshes they had hamlets of pile-dwellings. They gathered for defense in forts or stockades on the hill-tops,

walled with earth or stone. These were called *dun* or *don*, and many names of places end in this syllable, the most famous being London, or the stronghold on the marsh. The men had razors and were able to shave off their beards, but they let the hair on the upper lip grow. They stained their bodies with an azure dye, called woad, which they got from a plant which is still cultivated, and was used for blue dyeing before indigo was imported from Asia. They were brave and fierce in war, but without order or discipline, so that when attacked by trained soldiers, who could stand in ranks and fight under the orders of trained commanders, according to carefully studied tactics, the Britons had little chance of victory. Loosely gathered into tribes, they were no match for the united Romans. Big as they were, they could not overcome the Romans, who, though they might seem like boys, knew the value of discipline, and were not frightened by a rush of howling barbarians. We shall now glance at a Briton, whose name is familiar in the theatre, who invited the third and greatest Roman invasion.

Cymbeline

Shakespeare is known all over the world as the greatest of English poets. His genius ranged from fairy tales to the actions of kings in his own century. He took old stories from many lands and literatures, and made from them dramas for the theatre. Or he set on the stage men and events that had been notable in the history of the island on which he lived. One of these was a British chief, whom he called in a play

written about him, Cymbeline. This man, having quarreled with his fellow natives, was exiled. He rushed to Rome and urged the invasion of the island, in order that his enemies might be punished and he get the advantage.

At this time the policy of the Roman empire was favorable to expansion, and the emperor, Claudius, determined to lead the army himself. So in A. D. 43, with four legions, or nearly thirty thousand men, he landed on the shores of Britain. This time the Romans came to stay, for the permanent conquest of the island and subjugation of the people had been planned.

After a Roman victory the defeated people had to pass under the yoke (sub jugum). Of three spears, two were set upright in the ground, and across these another was fixed quite low down. These made a sort of yoke or gateway, under which each man in the conquered tribe, now disarmed, must bow and pass. This signified his submission as a taxable person. His head and his land thereafter must be taxed to yield revenue to the conquerors. In this manner Rome's gigantic financial system was kept up. With no weapons and plenty of taxes the Briton found himself in a new situation. Taxation is the first question with civilized governments.

How thoroughly this work of conquest was done is seen to-day on the map, in the names of scores of towns and cities which end in *chester*, like Winchester, Doncaster, etc. Wherever there was a castra, or fortified camp, a settlement of veterans later grew

up. The Saxon, coming later, pronounced this Roman word "chester."

The Old Camps

After a few battles south of the Thames River, Colchester, the capital of the Britons, was captured. Then the legions were distributed through the country, north, west, east, and in the centre, and gradually the whole land to the Scottish border was under the Roman sway. The native had to serve a distant master in Rome, while his stalwart sons were impressed into the army. On every head, or poll, and on all tilled land money must be paid. Such obligation was not pleasant for people accustomed to freedom, and the Romans compelled the Britons to pay their money promptly.

On the other hand, the new government gave Britain good roads, kept peace and order, and encouraged industry, markets, and farming. In a few years the abundance of the harvests, the increase of trade and business, and the output of the mines, potteries, and factories made most of the people contented. Not a few of the provincial folk grew rich, put on fine clothes, lived in good houses, practised bathing, and adopted Roman manners.

Yet the heavy taxes caused discontent, nor did all the tribes submit quietly. A chief named Caractacus led the first resistance. About A. D. 50 he incited one tribe after another to stand against the invaders, until the fame of his valor and abilities reached even the imperial city. For nine years he succeeded in defying his enemies. Captured at last, not in battle, but

through treachery, he, with his wife and daughter, was taken to Italy. After being made to march in the pageant of the successful general at Rome, he was set free to live in the city as long as he wished. Paul, in the New Testament, alludes to those Roman pageants, and Piloty, the Munich artist, has painted a superb picture of the triumph of Germanicus, which all should study.

The Druids

The chief opponents who encouraged resistance to the Romans were the Druids. These fled with people to the island of Mona, now called Anglesey, in the Irish Sea. It is twenty miles long and seventeen miles broad. To subdue these fugitives, the Romans in A. D. 61 gathered a great flotilla of flat-bottomed boats, crossed the water, and landed on the island. They massacred the Druid priests, cut down the sacred trees, and established a garrison. To-day Anglesey is covered with the ruins of many ages.

On the main island the Iceni tribesmen, galled by the heavy taxes and cruel treatment, rose in insurrection under their queen, Boadicea, who ruled the region later called Norfolk. When the Romans overcame her army they showed their cruel nature. They gave her, woman though she was, a public scourging, insulted her daughters, and then sold her family into slavery. This added fuel to the flames of hatred and the insurrection spread all over the southeast. When the Ninth Legion marched southward from Lincoln it was beaten in battle. Many Roman towns were destroyed and the population massacred, very much as

St. Albans Pageant
1907
Official Postcard
Boadicea.
Queen of the Iceni. 61

in colonial days the Indians slaughtered our people. When, however, the uprising was put down and peace restored, the Britons were treated more justly. It cost a great deal of money as well as life to suppress rebellions, and Rome disliked the cost. In spite of these outbreaks, the work of organizing the country, according to Roman methods, went on skilfully, so that in one generation the Britons were pacified.

The Landscape

Great changes passed over the landscape, as well as in the methods of life. The country folk, as a rule, retained their old dress and manners and spoke their own native language. They gradually became used to the idea of private property, and of farms owned by individuals, in place of the old community of land. They learned to pay their taxes regularly and gladly partook of the general prosperity.

In the towns which usually grew up where the legions were encamped, temples and altars to the Roman gods arose, and people adopted the dress and built houses in the style of their masters. Roman officers and citizens in business brought their wives and children with them from Italy, and many of the soldiers had their families with them near the camps. When through their term of service, the veterans formed colonies that grew into cities. Rome had no surplus population, and the only emigrants from Italy were veteran soldiers. In 250 A. D. fifty-nine cities were known in England, and a majority of the men in the Roman army were natives or half-breeds. This was a source of weakness, rather than of strength, to Rome.

The Roman Wall

Southern England, until the age of steam, remained the richest part of the island, and always flourishing, but the sparsely settled northern parts were far less safe. The land was less fertile, and the savage tribes that lived in Caledonia, the Picts and Scots, were continually making raids southward. The northern Roman settlements were never free from dangers, nor were the Scots ever really subdued. The Picts were so called because they were really pictured men, for they tattooed their bodies much more than did our old-fashioned sailors, and almost as wonderfully as the Japanese ostlers used to do. To overawe these fierce men, Agricola, the Roman general, sent a legion to the north, but after many battles it was found best to build a wall, strengthened by forts, across the island at its narrowest part. In the course of the Roman occupation two of these walls were erected, and, no doubt, by the forced labor of the Britons. Over the toiling laborers the sentinel stood with his lash, to scourge the lazy.

The Romans occupied the island during four hundred years or more, but held it only as a military colony. Among the names of famous men born in Roman Britain are those of emperors, generals, and soldiers, but not of civilians, and nearly all the inscriptions found relate to the life of men in a garrison. Of native scholars or literary men we hear nothing, nor do we learn very much of what suggests the better side of life. The Romans introduced a highly developed civilization, but at the end England had

become less Roman than any other part of the empire. There was no love or sacrifice for others in the Roman system, and the people as a whole were not uplifted. After they had gone, bridges, roads, and the edifices of religion and administration remained. Some new methods of agriculture and breeds of animals, plants and trees, such as the cherry, walnut, and elm were introduced. The boundaries which the Roman surveyors first marked out remain in many cases to our day. English peasants still find and make use of the Roman mosaics as floors for their cottages. The museums delight the scholars, while they bore the hasty tourist; but in general, it must be said that, after the Romans left Britain, their civilization soon perished on the island, and a new form of society had to be created by newcomers.

CHAPTER III

OUR SAVAGE ANCESTORS

A Mixed Race

SITUATED in the northwestern corner of Europe, within easy reach of many countries, Britain has been the funnel through which various tribes of humanity have been poured, as in a stream. All sorts and conditions of men from many shores have come and mingled together. There is probably no more mixed people in the world than the English of our day, or one that shows in its superb race-fibre the advantages of blending many strains. "A True-born Englishman," of whom De Foe wrote, is a man who has had perhaps as many as fifty different sorts of ancestors, all of whom were foreigners born far away from Britain. Yet, as a rule, popular historians of England write as if everything English originated on their little island.

We have seen what kind of a man the Roman was. In complexion he was usually a brunette, with dark hair and eyes, and of average size, with rigid ideas as to law and order, tenacious, persevering, faithful to his oath, and fond of things solid and comfortable. As a soldier he dressed in brass and iron; as a civilian, in flowing robes and sandals. His sword was short and his blow hard. His law was clear, just, stern.

St. Albans Pageant
1907
Official Postcard
Roman Soldier. 303.

We have now to look upon a different type of man, though of several varieties. The new invaders were from the North and East, not from the South. They were known as Saxons, Frisians, Angles, and Jutes, but all belonged to the great Germanic stock. Many had blue eyes, yellow hair, and fair skin, and were taller and more muscular than the Romans, more at home in the forest and on the sea, and more accustomed to stand severer cold.

Angles and Saxons

One can easily find on the map the Netherlands, of which Friesland is the northern province, Jutland, Denmark, Norway, and Sweden, whence these men, first as warriors only, and then with wives, children, and chattels, came. So far from the name of the Angles, "which clung to the land they reached" being "blotted out from the home they left," we find even today in Queen Wilhelmina's realm, the Netherlands, about fifty places named Engeland, or England, showing where the Engles or Angles lived; while further east is Saxony, still a kingdom in the federal empire of Germany. From these regions thousands moved almost directly westward across the North Sea. In all their old home lands there had been already many changes and interblendings of tribes and people, besides migrations of nations. The ox-drawn wagon on land, the swift, rudderless boat on the sea were as the railway cars and steamers of a later age.

The various boat parties that descended upon England were those of Germans in the larger sense of this term, but, for the most part, much mixed as to their

race origins. They all spoke dialects of the same language. To-day "High" Dutch is German, "Low" Dutch is Hollandish, and English is lowest of all, geographically, of the Deutsch or Teutonic tongue, the three being, in words and structure, children of the same mother and all in one family.

On highlands and among mountains, on flats and heaths, and on an island may be found the "English people in its three homes," that is, Germany, the Low Countries, and Great Britain. In their speech what is called Grimm's law is illustrated in a thousand instances, for what is *k*, as the initial letter of a word in German, is *g* in Dutch and *ch* in English. *Kerk* becomes *church*, and the Roman *c*astra (hard *c* or *k* sound) becomes *ch*ester. The same rule of *t*, *d*, and *th* is seen in the German *mutter*, the Dutch *moeder*, and the English mother, or in torp, dorp, and thorp, meaning village. *Th* is hard for a Prussian and easy for a Briton to pronounce. Teut(on) is only another form of Dutch.

Boat Equipment

The time of the first coming of the Germanic tribes is not certainly known, for long before the traditional date, 449 A. D., these pirates had harried the shores of England, gone up the rivers and bays, and perhaps in some places had settled down with the idea of staying on the soil. Their boats were built very long and narrow so as to be driven rapidly by means of oars, and most of them with flat bottoms, to go in the shallow streams far up into the country. Probably not until the ninth century were ships built with a keel, as we

understand the term, which used sails and large rudders and had ravens for pilots. Steering is an art by itself. Men learned it from the fish, whose tail-fin is unexcelled. The Indian canoes and most early boats had no rudders. Guidance and alteration of course were done at first by means of an oar, or scull, fixed at the side. Indians and Esquimaux still use only the paddle. Our very words, "starboard" and "larboard," meaning the left hand and right hand side of the ship, come from "steerboard" and a Norwegian term that probably meant "left." To this day, curiously enough, Americans and Dutch turn and "keep to the right," "as the law directs," while in England road passengers move to the left.

The remarkable thing about the making of England by these continental men was that they nearly all came in small parties. At different places, knowing or caring very little about each other, except to fight, it took a long time, that is, several hundred years, for them to realize that they were of one stock and ought to be one people. The Germanic invasion was a case of "sundry times and divers manners."

Another noteworthy thing is the slowness with which they made the conquest of the country after they arrived. Theirs was the very reverse of the Roman time and method. The cause of this snail-like advance into central England was twofold. There was no plan or system among these invaders, who arrived in groups only. Not being engineers or given to the use of tools, the obstacles of nature were too great for them. The tangled forests that covered much of the surface of the

land, the deep dark fens and swamps, and the general roughness of the country hindered progress and unity. For five hundred years English history was dictated by the features of the landscape, and served to illustrate what Von Moltke said, that "geography is half of war." Nearly all the first successes were secured along the seacoasts, up through the river valleys, across the open plains, and wherever it was easy to march quickly on a foray and retreat rapidly if beaten.

Our Savage Ancestors

These invaders were called Saxons because of their chief weapon, a long knife, so different from the Roman short sword, and the resistance made by the Britons against them was tough and determined. The island people bred in Roman ways lived chiefly in the towns, and probably most of them had by this time become Christians, in name at least. They did not feel like yielding easily to men who seemed but brutal and filthy savages. Having learned the military art from the Romans, the British people bravely resisted the men from over sea who loved nothing better than to burn Christian churches, destroy Roman art and beauty, set fire to dwellings and temples, and kill chiefly because they were blood-thirsty. These rough fellows from the forests beyond sea hated roofs, houses, comfortable beds, and everything like luxury. Wherever they appeared they burnt, murdered, and destroyed. The war club and the torch were kept busy in reducing towns and villas to blackened masses of ashes. Their march into the country was a trail of blood, fire, and destruction, which can still be traced. No red Indians

exceeded their cruelty in war. Until the ninth century both the Franks and the Anglo-Saxons scalped their enemies, as did the Scythians and the Iroquois in America. Among the Visigoths scalping was written in their code. Hatchet- or tomahawk-throwing was also practised.

These ancestors of ours were not fond of soap or the cozy comforts which their descendents so much enjoy and in which the civilized Romans delighted. The splendid public baths and temples, after being destroyed, were left disused and forgotten. In not a few cases, after fifteen hundred years of dirt and dust, blown by the winds, have covered them up, flowers have bloomed, vines have run luxuriantly over the ruins, and whole generations of trees have grown and fallen down over them, have these places been found, yards deep, under the ground. Some, as in Bath and York, may still be used. Of many other towns, cities, and battlefields the very sites are unknown.

The Old Towns

In places that were natural river ports, or situated near fords, or at the centres of roads, easily accessible because of hill paths or gaps in the mountains, or valuable for military defense or aggression, the towns, though once destroyed, have risen again and flourished as before. Such are London, York, Chester, Bath, and scores of others. Nature and man have enabled them to survive the attacks, the slaughter, the torch, and temporary oblivion, and to rise again. Most of the battles of the fifth and the sixth centuries were at river fords, for these were the natural passes and

gateways into the country. Hence, such strategic places were tenaciously held, bravely defended, and as vigorously attacked. Around almost every ford in Great Britain clings some memory, tradition, or recorded history of heavy fighting. The Anglo-Saxon poems speak of streams that are "hot" with blood or "bubble with gore." Hundreds of towns, like Stratford, end in the word "ford."

According to tradition, these Teutonic savages were invited over to Britain to help the inhabitants drive back the Picts and Scots, but after getting in England the foreigners declined to go back. It was at Ebbsfleet, on the Saxon shore, that two chiefs, Hengist and Horsa, landed with their bands of warriors. In 455, following a great battle between Hengist and the Britons, the march began on London, but after a struggle at the ford the invaders were for a time driven back. Later on came the Jutes from Jutland, who settled in the quarter called Kent, from a Celtic word, meaning an open space of country. The Jutes were kept back from the north and interior by the great forests south of the Thames, but they pushed westward and occupied the Isle of Wight, and the region of the mainland near by.

Saxon Kingdoms

The Saxons, after much hard fighting, occupied most of southern England except Cornwall. Three kingdoms were formed by the Angles in the eastern part, known as the South Angles, East Angles, and Middle Angles, the second being divided into the North Folk and South Folk, that is, Norfolk and Suffolk. In the very centre,

northward, was the Mercian kingdom, while the long strip along the North Sea, stretching beyond the Firth of Forth, was Northumbria. Gradually these four divisions of the Saxons were known as Wessex, Sussex, Middlesex, and Essex; that is, the West, South, Middle, and East Saxons. These English names and many others have been reproduced in America in many states of the Union. The seven Saxon kingdoms that flourished at one time were called the Heptarchy.

This long period of conquest was a dreadful time for the native Britons. At first the people, still unconquered, occupied the western half of England. Through nearly the whole length of central England runs a line of hills, making bold uplands. One set of rivers, the Tweed, the Tees, the Ouse in Yorkshire, the Trent, the Great Ouse, further south, the Thames, and many smaller streams flow eastward into the North Sea. As with our American Indians, the river valleys formed the easy highways.

In the western half of England only the Clyde and the Mersey in the north flow from the uplands westward to the sea. Further down the Severn runs southward, out from the Cambrian Mountains of Wales. Once on the line of the middle uplands, the invaders found that the streams were not so convenient for their purpose. Hence this backbone of England made for a long time a rough division between the natives and the invaders. One can thus see how and why there were, and are yet, so many dialects of the English language. Few or none exist in America because the country was settled so quickly; but in old England,

living long on the soil, there are astonishing varieties of speech.

The Fugitives

In that eastern half of England already conquered many fugitives still lived in the caves, hid in out-of-the-way places, or dwelt in the forests or among the hills and in other obscure spots. The high places are always the homes of beaten men and the lost cause. Conquerers occupy fat valleys and use the fertile soil. Living in terror of men that tortured and scalped their enemies and delighted in killing them, apparently for the mere pleasure of giving pain, the natives often found refuge in the lairs of wild beasts.

Much that has been written about the early Germans and the Anglo-Saxons, from Tacitus down to the after-dinner orators of to-day, is purely ideal, not taken from life, but from emotion and fancy. Our Anglo-Saxon ancestors were man-hunters and slave drivers like other savage men, who loved to torture, behead, and burn alive their captives in honor of their pagan gods. We are proud of them when comparing ourselves with other races whom we think less favored than ourselves, but they were once as savage as Iroquois Indians.

It is no wonder that the Britons, who had been partly civilized by the Romans, resisted such invaders so bravely. They were so strenuous in self-defense against men whom they regarded very much as the settlers of America looked upon the old-time yelling and scalping red men, who, with the ruffian cowboys with revolvers, now live chiefly in dime novels and cheap picture shows.

Wales Unconquered

The Anglo-Saxons never succeeded in conquering the mountain country of Wales, which is somewhat smaller than New Jersey in area, and which still has a language, a literature, a dress, a body of traditions, and music all its own. Not until the time of Edward I, in the thirteenth century, was the conquest completed. According to tradition, Edward promised to give the Welsh a prince, born in Wales, who could not utter a word of English. So he presented his infant son, just born in the castle of Carnarvon, and ever since the oldest son of the English king has been Prince of Wales.

Our Heredity

These men from beyond sea brought with them the ideas under which they were nourished while in the dark forests. They had all the superstitions of men without books or letters, who consider that war is the normal state of mankind. Their gods were like themselves, only bigger. We still repeat their names in the days of the week. We tell the same fairy tales, though greatly softened and purified, that delighted their boys and girls. The same imaginary creatures—spectres of the brain—that scared their children, frighten ours, when they gather to tell hair-raising stories, go into dark or lonely places, or dare each other to pass through graveyards at night. The vile outbursts of temper and of cruelty that disgrace us as individuals and the horrible brutalities of mobs and lynchers that defy decency and trample on law, the scareheads in the yellow newspapers that scream for

war, and many things that degrade us as a nation, are but inheritances from these savage ancestors of ours. Yet the very history of these murderous men of the woods, who in time became law abiding and Christians, teaches us that there is no race on earth so low but may be lifted up through the power of pure religion and enlightened civilization.

CHAPTER V

POETRY THE MIRROR OF LIFE

THERE are many ways of studying the ancient peoples of Britain, but the best mirror of their life is their own literature. Language is the photograph of thought. Its first expression is usually in poetry. Religion is also one of the best reflectors of thought and feeling, and at this we shall look.

Besides the museum relics of the first families of Britain, there are many monuments which tell us they were devout in their own way. We call their religion Druidism because their ministers were Druids. These priests were supposed to have some knowledge of natural science and even of geometry. They acted as judges and superintended the affairs of morality and worship. Very probably they formed an order and elected one of their number to be their chief.

The Forest

The forest meant much more to our distant forefathers than it does to the money-making modern man, who delights to cut down the glorious trees, trim them into logs, saw up and sell these for lumber, and turn the whole sylvan area into building lots. To the Druids an oak tree represented the living God, one and supreme. The oak grove was their place of divine

service. When they saw the mistletoe growing upon and drawing its life from the oak branch, it was to them the emblem of man's dependence upon God. Hence this plant was held in the highest veneration. When all other supposed means of healing the sick had failed, the patient was brought to be laid before the sacred oak, while the aid of the gods was invoked. To cut down one of these holy trees, even for fuel in winter, might mean death to the transgressor.

When ancient religions pass away and the former meaning of things once sacred has been forgotten, while the old "gods," once feared and honored, become harmless fairies, that which was a holy emblem furnishes amusement and makes merriment. What we call myths were once real beliefs. Now, at Christmas time, the mistletoe is only for kissing games and laughter. This is but one illustration out of a thousand which might be given.

The Dolmens

There are still in England scores of rude but mighty structures in stone called cromlechs, or dolmens, in which we often find relics of the early ages. The most famous of these is Stonehenge (or hanging stones), so named by the later Saxons. Standing at one point in Salisbury Plain, the visitor may see the oldest and the latest proofs of man's sense of the Unseen and Infinite Power. These are in the Briton's circle of stones and in the superb spire of Salisbury cathedral—one of the most beautiful in all England. Both are monuments of religion—the one possibly as real and true to the ancient as the other is to the modern wor-

shipper. Both show that man is "incorrigibly religious."

To know the thoughts of our so-called "Anglo-Saxon" ancestors we need not depend on modern orators, who praise or blame, setting Celt against Saxon, or "yellow" perils against white. We have only to read what these invaders of Britain thought of themselves and thus learn what they gloried in. In the great poem of Beowulf, or the Bee Wolf, ascribed to Cædmon, in the eighth century, we have a mirror of the life, thought, and customs of our forbears. This poem was possibly the first known literary work composed anywhere in northern Europe. A true flower of literature, it marks the blossoming of the Teutonic genius. It probably grew up on the continent, was handed down in memory, and, through many additions, became what it is now—a cyclopedia of Germanic ideas and customs.

Beowolf pictures the life of the warriors in their rude dwellings of the old home land, when they met together to drink the liquor, made of fermented honey, in the "mead house." They sat on their "mead benches," before the lord who was "the dispenser of rings and ornaments," to his thanes or followers, while the gleemen, or singers, recounted the adventures, real or imaginary, of gods, men, and animals. Possibly they sang also of the creatures men see only when they have imbibed too much strong drink. The poem tells how they had come across the "whale track," the sea, in their "foamy-necked cruisers," and "wave-travellers" or boats. It gives a vivid picture of the "newly

tarred ship" and of the men ready for a fight or a frolic, whether with oars or arms. The leader was strong. He had in the grip of his fist "the strength of thirty men."

The Fiend Grendel

While sitting together, enjoying their drink, the stories of war, and the "clear and piercing song of the gleemen," a great fiend, named Grendel, approaches, who is jealous of mankind and will destroy them all if possible. This monster is a "great bestrider of the marsh," who "besets the moors, the fen, and the wilderness." Against the terror of this fiend God sent their leader to fight. The hero had the figure of "a boar on his helmet," and his breast-plate was "a defensive network sewed together by the skill of the smith." "Many a time," said he, "when I came out of the fight, blood-stained from the foe, I slew Jotuns and nixies of the night," that is, the giants and the water sprites. This "owner of folk, burg, and jewels," having "explored the ways" and mounted across "the ridges of the sea-waves," will try his sword against Grendel, "and whichever of us death shall take," said he, will be satisfied. He will wait till light dawns from the east and "God's bright beacon, the sun, Heaven's guardian," shall make the earth fair again.

Before he goes forth, Waltheow, his queen, "the golden-wreathed lady," comes into the mead-hall and greets the men. "Blithe of heart, this necklaced queen," gentle in manner and kind hearted, greets the men, and hands to each one and to her lord a "hall cup" of mead.

When "dusky night, the shadowing helmet of all creatures," came down, the hero climbed upon his bed and awaited "with boiling courage" the issue of the battle. In Grendel's "joyless abode," his fenny refuge among miry banks, and in the deep pool, Beowulf will "fulfil his vaunt."

Grendel, the fiend, comes into the hall and attacks the hero while unarmed. Beowulf grapples with Grendel and wrenches off his arm. The fiend escapes, but leaves behind him the torn-off limb.

Later on, Grendel's mother, "the monstrous one, doomed to dwell among the terrors of waters and the cold streams," a raging were-wolf, ravenous and wrathful, sets forth to avenge her son. She bursts into the mead hall and, seizing the well-known hand torn off the body of her son, rushes back to the fen.

Through "the wolf-haunted slopes," the hero, passing the windy headlands and "many haunts of nixies and wondrous water beasts," reaches the rough fenway and plunges into the pool, descending deep below the surface. He feels sure of his armor, for into his coat of mail "did never brand or dagger bite," and its steel "is hammer-beaten and cunningly forged." His sword has a copper backing with an edge of iron riveted on, for so were the blades of the "sea-riders" then made.

Beowulf's Bravery

While in the ooze and pool, Grendel's mother, the water-wolf of the abyss, seizes him. Then the hero's "sword rang out a terrible war song" on her head. But this time the sword would not "bite." Its edge failed. Its glory was thus laid low. Yet Beowulf gripped the

fiend, shook her, and, after a terrible struggle, won. Striking again his blade, he was blessed with victory. In a vaulted chamber, deep under the waves, he finds the corpse of Grendel. He cuts off the fiend's head and brings it back in triumph.

So far this tale, except the watery part of it, is wonderfully like the Japanese story of Raiko and the Imp: brave hero, man-eating fiend, torn-off arm, old woman recovering it, trusty sword and armor, and other features in common. Not very different either are the conquerers of the Occident from those of the Orient. Superstitions were much the same, though in Europe it is the wolf and in Japan the fox that takes human or other form. Down to the seventeenth century this superstition of the were-wolf was so general that men were brought to trial on the charge of turning themselves into wolves, while in the Japan of 1912 fox transformation stories, even to phantom railway trains and engineers with brush tails, are still told and believed.

Fighting the Dragon

At another time the hero determines to kill the fiery dragon which guards the treasure chambers under the ground and those in the barrow or dolmen, where the mighty dead of old were buried with their jewels. He has a sword which is "the masterpiece of blades" and "chased with serpent pattern of many colors." Beowulf, back in his old home, having become king of the country, has reigned gloriously during fifty years. With him "power is joined with prudence," for he "has the wisdom of many winters." "When night's helmet lowered," his sea-faring braves and "he of the large

heart" took rest. He slept "until the black raven, blithe hearted, gave warning of the coming of Heaven's joy, the bright sun, when the robbers flee away." With his sword, "a good battle friend," excellent in war, he gets ready to go in his wide-bosomed ship. The royal hall is burned to the ground and the fire-dragon that has ravaged the country is ready for more mischief. Beowulf resolves alone to fight the "fire-drake," or dragon.

In the light of "the sun, the world's candle," a day of preparation passes. Then follows another night of joy, when he "unbinds with mead his victorious soul," and the "peace-weaver," a woman, his own daughter, with pourings of mead, passes through the hall, bearing drinking cups "to the hands of the brave ones." Concerning his prospective battle with the dragon, Beowulf says it shall be thus proved at the wall, "as the Weird shall appoint for us, the destiny of each several man."

Raven and Eagle

With his shield of yellow linden wood and his coat of chain mail, his "linked battle shirt" ready for the fray, "the sword's point broke through the treasure-house of the breast." He tells of the fire-drake, which he is about to kill and throw into the flames. All the beasts that feed on the corpses of the slain await the combat with eagerness. "The dusky raven, eager over the fallen, shall utter much and say to the eagle how at the meal he sped, while with the wolf he made rapine of the slain."

With eleven trusty warriors, Beowulf journeys to the treasure mound. Then, bidding his companions await his coming, he moves forward to the arched open-

ing, out of which issues a boiling stream. Drawing his sword, he defies the fire-dragon to come forth. The monster rushes out, breathing flame from its nostrils. Beowulf is almost overcome. All his warriors flee except the youth Wiglaf, who nobly aids his master. With the young man's aid, Beowulf succeeds in slaying the dragon, but only after receiving himself a mortal wound. Wiglaf then enters the mound, brings out the treasures and shows them to the dying king, who nominates Wiglaf as his heir. He orders his own body to be cremated and enshrined in a lofty monument, to be forever a mark for sailors on the sea.

The fire-drake, a ghastly horror, was scorched by flame. It was fifty feet long, by measure, in its lair. It used to take its aërial pleasure in the night season and afterward return to visit its den. Now it lay stiff in death.

Poetry Leads Science

This poem of Beowulf may be called a portico into the grand temple of English poetry, the walls of which are inscribed with the immortal names of Chaucer, Spenser, Shakespeare, Milton, and Tennyson. Nothing is more like enchanted fairy-land than the realm of English poetry. Its glory and beauty, music and charm have never ceased. Like true prophets, the poets have usually dreamed the dreams which men of science and craft have later made real. Think of Tennyson's vision of aëroplanes and the falling of aëronauts to their death—

"There rained a ghastly dew
From the nations' airy navies grappling in the central blue."

What became of the Britons whose land was thus, except Wales, wholly conquered? Were they utterly exterminated? There are some who so imagine. But when we think of certain things in human nature, this seems impossible. Besides, there is no record of total massacre, while the known facts seem to be against the idea. Conquerors always require slaves to work for and servants to wait upon them. Most of the invading marauders were men who wanted wives and took them. The beauty and charm of the captive women attracted the men and appealed to their feelings. While there was great slaughter in battle and much killing, both in the hot blood of fight and in cold blood for the mere pleasure of slaughter, it is most probable that the subdued men were kept to work in the fields, or to serve their conquerors, as hewers of wood, drawers of water, and tillers of the soil. The beautiful women were made wives and the homelier ones servants.

Slowly but surely the two peoples, Briton and Saxon, were blended together. The science of anthropology, which is so much more trustworthy than the assertions of rhetoric or oratory, shows that the English have nearly equal strains of "the Celt" and "the Saxon," that is, the blended elements of two of the strongest races in Europe.

CHAPTER V

BRITISH BARBARIANS BECOME CHRISTIANS

Those who attended the coronation of King George V in 1910, in Westminster Abbey, noticed that the crown was placed on the head of the sovereign by the Archbishop of Canterbury, a venerable man in church dress. Not by a soldier, the commander-in-chief, or by a civil officer, the premier, but by the primate of the kingdom was the national symbol of authority set on the king's head.

The reason for this is because in England the Church is older than the State. It was religion, and not war or politics, that first gave unity to the tribes in England.

No greater change ever came over a people than when the Teutonic pagans in England were converted from fierce savages or semi-civilized barbarians to the Christian hope and faith. This work was done by foreign missionaries, just as pagan people to-day are converted by missionaries from other lands. Probably in no country is religion more sincere and deep, certainly in no other are the edifices of worship more numerous and imposing, than in England.

The Slave Market

The greatest slave-market in the world was in the city of Rome. There a deacon named Gregory saw exposed for sale by the auctioneer some blue-eyed, golden-

haired children, taken as war captives in the Angle's land. His heart was touched. He felt so deeply for them that he resolved if ever he became pope to send missionaries to that far-off land in the western ocean. In time deacon Gregory, promoted to the papal chair, sent a band of forty carefully chosen missionaries headed by Augustine.

At this time Ethelbert was king, and his bride, a Frankish princess, Bertha, who had come over the sea with a Christian chaplain, had aided in the coming of the missionaries from Rome. In English, as well as in Belgic history, the end of the sixth century is the missionary time and the seventh is "the century of the saints," through whom her own country, now France, had been led into the light of the gospel. In her new English home Queen Bertha greatly encouraged the preachers.

A Spiritual Invasion

This second and nobler invasion of the Romans and their language was endless in its benefits to the English. The old Roman empire had fallen, but the Church rose upon its ruins. Through the missionaries, who made landfall at Canterbury, in Kent, A. D. 579, England was to come again within the circle of Latin influences. The strangers had with them copies of the Holy Scriptures, a picture of Christ, and a silver cross. They chanted the litany as they marched inland to meet the king, who sat in the open air. They were welcomed by him, and he gave them not only a ruined Roman church, but new edifices for their use. At first interpreters had to translate from the Latin the sermons of these foreign-

ers. As then spoken, few of us could now understand the English of that day, for all living languages grow and, therefore, change, so that the speech of over a thousand years ago would now be unintelligible in our ears. To this day, Canterbury is the mother church of the English communion, and an American finds a visit to the place endlessly interesting.

Other centres of Christianity, in which the exotic plant of the new religion grew, were in the west and north. To-day at Glastonbury, near Bath, one visits the ruins of a grand church and monastery that once stood there. These glorious carved stones and broken columns show what sacrifices the medieval people were willing to make to build their houses of worship, and what wealth they lavished on their holy places. The story of the site and of the material of nearly all the great English cathedrals is, first, that of wood, built on the level ground; then of stone, in a small area, on slight foundations; and, finally, of massive structures, covering vast spaces and made to endure for centuries. Founded on the rock, or deep-laid bases, with crypt, stone floor, gardens of altars and symbols, soaring columns and arches, in masses of carved stone made beautiful with flowers that blossomed under the chisel, pinnacles and towers that seem to grow toward the sky as naturally as plants to the sun, these cathedrals are among the grandest works of man.

Palestine Traditions

One of the odd things about British Christianity is the connection of local legends with the narratives of events in the far-off land of Palestine. The newly

converted people in these remote islands at the western end of the then known world liked to think that the men whose names are in Holy Scripture had thought of them, or in some way had linked their lives with England. They even imagined that some of the events mentioned in Holy Scripture took place on British soil. One of the notable features of the English Bible is the intense Englishness of its phrases and words. The atmosphere and background of its verbal form is that of people who live in the island of Britain, and not in Syria. Great writers, from Bede and Cædmon to Milton, Bunyan, and Tennyson, have helped to make the Old Testament seem like a book of English saints and heroes. Many people get their ideas of theology from "Paradise Lost," thinking they are in Holy Scripture. Probably whole generations of the plain people of England never thought otherwise than that the Bible was from the first written in English, and possibly that the language of Paradise was that of the lower half of their little island.

People long imagined that the Stone of Scone, on which Scottish kings were crowned, and which is now iron-strapped under the coronation chair in Westminster Abbey, had once been Jacob's pillow, on which he lay when he dreamed of angels ascending and descending the ladder set up from earth to heaven. At Glastonbury it was taught that Joseph of Arimathea, with twelve companions and some holy women, banished by the Jews from Palestine, had come to Marseilles in France, where, leaving Lazarus and Philip, they passed on to England and arrived at Avalon, or

Glastonbury. They bore with them the Holy Grail, or the cup in which Jesus had consecrated the wine and water of the Eucharist, or last supper. These missionaries preached the gospel to the natives, and when Joseph planted his thorn staff in the ground it blossomed and became a famous tree, to which pilgrims from all over England thronged to sit under its shade.

One effect of these varieties of Christianity, and especially of the popular credulity and emphasis on things which form no part of the historic faith, was that there were controversies, squabbles, mutual cursing, and much calling of bad names over things of which Jesus knew naught, and which had really nothing to do with the Christ's religion.

Politics and church matters being mixed together, success came with those in power, and the king's decision settled what might have been only a tie vote. All this seems very strange to us, but for centuries in Europe kings and rulers dictated for the people what the form of their religion should be.

Roman and Celtic (Parties)

The Roman party, that favored the fashions in religion prevalent in southern Europe, had its strength in the south and east, the Celtic or Irish party was in the north and west. To settle the questions at issue a synod was held at Whitby-by-the-sea in Yorkshire, in the year 664. After long debates the king gave the casting vote in favor of keeping Easter and following the customs of Rome, instead of those of Ireland. By this decision England was united spiritually with the other parts of Christendom. To-day Whitby is

a fashionable watering-place, but among the gay throngs by the seaside or in the new city are some who look up at the ivy-clad ruins on the hill and remember what was done there long ago.

The organization of the Christian Church on a national scale now proceeded apace. The two kings of Kent and of Northumbria united to elect, as primate of all England, the native-born scholar Wighard—a "bishop," as King Egbert said, "of his own race and tongue." Sad to say, on visiting Rome, Wighard died of the plague, and in May, 669, the new primate, Theodore, his successor, landed in Kent. He at once began his journeys throughout the island, enforcing the Roman obedience of Easter and the observance of other rites. "He was the first of the archbishops whom the whole English Church consented to obey." He called together a synod of bishops at Hertford, and this worked grandly for the political unity of all the English people.

By the greatest of all moral forces, that of example, this led the way to representative government and the Parliament, while the church canons, or rules, gave the precedent for a body of common law. As matter of fact, England received its first unity religiously, for all attempts, during the next hundred years, to form a union through war or by means of statecraft, failed. It was through the spirit of Christianity that the English people first came to national consciousness.

First Schools

The native language of the new primate from Rome, like his own name, Theodore, was Greek, while Hadrian,

his assistant, was a master of both Greek and Latin. These men founded at Canterbury a school which gave a solid basis to education in England, which was now much like that in other European countries. Out of the Canterbury school came a famous scholar whom we may call the father of England's immortal ballad literature. The name of this alumnus, Aldhelm, is that of the first singer of his race. Among other churches built by him, that at Bradford on the Avon has a most wonderful story.

It is not often that a complete church building becomes utterly lost to sight and memory, and its very existence forgotten by the very people that live actually inside its walls, but this is what happened in Bradford.

This little stone church of St. Lawrence was built so solidly and in such good taste, though possibly with a restoration in 975 by St. Dunstan, that even the Normans, who in the twelfth century swept away or supplanted nearly every Saxon edifice with others of their style of architecture, left this one at Bradford standing. In time, however, the town becoming so full of people, a larger church was erected near by. Then, as so often happened with edifices no longer used for divine worship, the old Saxon building was used as a charnel house.

Old Saxon Church

In medieval times and until quite recently people liked to be buried beneath the floor of the church. They then felt more sure of getting into heaven. Most cathedrals in Europe have a cemetery under the floor containing the bones of thousands in the ground

beneath. Hence the use to which the buildings, discarded as places of worship, were put. For centuries the bones of the dead were piled within the old walls at Bradford, until all associations with the building as the house of God had lapsed. When Christian graveyards were laid out beyond the church walls as consecrated ground, the charnel houses were emptied and the bones decently removed and given earth burial. At Bradford, what was once the old church edifice was cleaned out, whitewashed, and, with new additions, was enlarged and divided, so as to make a tenement house for several families, in which children were born, sons and daughters grew up, and people lived, died, and were taken out to burial for centuries.

Flight of Centuries

Plaster and whitewash covered up the outlines of the sculptured cherubs, and smoke went daily up and out of the flues and chimneys that left their line of soot on the walls which had so long echoed praises and prayers. Peat and wood fuel gave way to coal, and hearth fires, to grates and stoves. Language, costume, customs, tools, forms of worship, and social usages changed; peace and war, dynasties in the state and primates in the church came and went, new art, architecture, education, and invention were seen, fresh infusions of the blood of men from beyond the sea mingled with that of the older generations, to make the English a very composite people. Yet, with eating and drinking, sleeping and waking, life went on with little change inside the old temple. As the centuries slipped by, all knowledge of even the existence of a Saxon

St Albans Pageant
1907
Official Postcard
Saxon Lady
793

church passed away. It was not known, except at Escomb in Durham and fragments of walls or towers, as at Cambridge, that there was a sacred edifice of the Saxon era left in all England.

But the trained eye sees and the alert mind discovers that to which the average person is blind. One day, about 1868, a workman, called in to repair a choked-up chimney, which smoked too badly, in thrusting his chisel into the wall, found a curious boss of stone. Picking away the mortar over it, he saw the rude carving of a winged angel. Thinking this strange, he mentioned the matter to the vicar. At once this educated man, who loved the evidences of ancestral piety and taste, bade the artisan chip away the plaster at an equal distance on the other side of the chimney flue, telling him he would probably find a mate to the first angel. In presence of the vicar the man tapped the plaster, an angel was revealed. Here was another carving of a winged figure like the first.

Resurrection

This set the vicar to thinking vigorously and a Columbus-like spirit possessed him. He knew that in ancient Saxon houses of worship the angels were usually chiselled on the stone walls in pairs. He would discover more. Yet he hardly expected to find what he did. Going out on the high ground of the hillside, he peered long and eagerly at the clump of houses. He then walked about to get a look from several angles and at many points of view. The result was a recognition of the nave, chancel, and north porch of a church. The rector resolved to extricate the whole

edifice so long lost in that mass of tenement houses. Happily the enthusiasm of liberal minded laymen was kindled. They gave their aid, and in time the dwelling houses were cleared away, the rubbish removed, and the ancient church of Aldhelm, cleansed, purified, and reconsecrated, stood forth in its simple majesty. The only thing added in the edifice was a stained glass window to give more light to the worshippers in our age, when people use printed prayer-books because they can read. The door opening from nave to chancel is only a little over two feet wide. A few yards of the old soot-lined flue, like a ribbon of black between the two rude carvings of the angels—which led to the recovery—remain to recall the base uses of centuries and the romantic story of the discovery.

CHAPTER VI

MARKET CROSS AND IRISH SAINTS

We talk of the land of Israel as "from Dan to Beersheba." So, when we speak of the length of Great Britain as an island, we say "from Land's End to John o' Groat's House." The one is southwest in Cornwall, the other nearer the North Star, in Caithness.

When, however, we refer to British religious life, to the realm of the church, we mention Canterbury and Iona. The one is in Kent, in the southeast, nearest the continent and Rome. The other is on the island of Mull, in the northwest, toward Ireland. The home of Roman and Anglican and the cradle of Greek and Irish Christianity are thus brought to mind.

The Parish System

During the seventh century England was first divided into parishes, that is, townships or groups of townships under the care of one priest or pastor. In our day, in England and Wales, there are about 13,000 ecclesiastical and 15,000 civil parishes, of which about 10,000 coincide as to area and boundaries.

This system was brought to America, and some of the southern states had parishes, but, except in Louisiana, in which there are fifty-eight parishes, the county has taken the place of the parish. In the New England

States the word parish means the general congregation.

Races, nations, or peoples, after accepting Christianity, have taken the message of Jesus and interpreted and applied it according to their ability and expressed in forms best suited to their needs. So the English, Scotch, Irish, and Welsh forms of the Christian religion contain great variety in ideas and methods. There grew up in Britain many customs and notions that were unknown to the early Christians, even as they are unheard of to-day in other lands. Many of these beliefs and their old expression have passed away or are now forgotten, except by the learned. One sees easily what these were by reading the ballads, poetry, romances, and plays of the Middle Ages; for literature is the mirror of life. By studying the laws, inscriptions, coins, relics, and especially what is dug up out of the ground one may sometimes get more vivid impressions of the past realities than from documents. In Ireland, whose patron saint is Patrick, it is said that he taught the doctrine of the Trinity, using the trefoil hop-clover plant or shamrock as an illustration, and this plant is still the national color, emblem, and flower. "The Wearing of the Green" is a famous custom and a stirring song.

The Christian Landscape

The new religion covered the English landscape with a fresh set of things visible. Wherever fairs or markets were held regularly, there was erected also the market cross. This simple emblem was found not only within the churches, above altars, and on the spires, but was

seen along the roads, over graves and tombs, by the side of wells and fountains, and in the centre of towns and villages. Stamped on writings and books, and things baked and eaten, made into jewelry, sewed on coats and engraved on armor, weapons, and tools, the cross seemed in time to be omnipresent. Churches were built on its plan. The pilgrim's staff reproduced it. Sword hilts seemed to be but its shadow, for the cross of the Prince of Peace was easily duplicated in the steel of war. The Crusader carried the cross in the sword-hilt at his belt. The crucible took its name from crux, or cross, as did many of the names of flowers. People saw the shape of the symbol of Calvary in a thousand things animate and inanimate. They made the sign of it on their breasts and tattooed it upon their flesh. In the later form of the crucifix, that is, with the figure of the suffering victim nailed to a cross, it was set up on their houses and cells, and the dying kissed it in their last hours. It was supposed to be an unusually potent spell against demons, evil spirits of every sort and kind, and was particularly obnoxious to the devil, who was believed to come to people in many disguises and transformations, but always to do mischief. In the poems and romances of the Middle Ages the sign of the cross works all manner of magic and wonders. There were many pretty superstitions about the Virgin Mary, and some of the common flowers in English meadows and by the wayside, like marigold, virgin's breath, etc., were named after her, while it was told of the living robin redbreast that the color of his bosom came from the blood of the cross.

The Century of the Saints

The remarkable fact in Saxon Christianity was that over the larger part of England, and especially in the north, it was at first almost wholly Irish and Celtic in its form and features. Ireland had been Christianized long before other regions in northern Europe, but neither Saint Patrick's churches nor Irish Christianity followed the Roman model. While most of Europe north of the Alps lay in the thick darkness of paganism, Ireland was a beacon of light to the Western lands. In both Asia and Europe, in the history of religion, the sixth is one of the most wonderful of centuries, for outbursts of light and zeal and the raising up of great men. In the seventh century it was not the soldier but the missionary that dominated the scene of human history.

The missionaries from Erin sailed across the seas and penetrated the wilds of Germany, the Netherlands, and Switzerland. In their fiery zeal they cut down the sacred trees dedicated to the old gods, tumbled the idols into the rivers and lakes, built monasteries, taught that labor was more honorable than fighting, helped to turn the wilderness into fruitful fields, introduced new articles of food, value, and use, and were the pioneers of civilization as well as of religion. Appenzell, in the land of the Swiss, meaning the abbot's cell, is but one of a score of names that are monuments of the enthusiasm and labors of these Irish missionaries on the continent.

In these churches the Greek language was used, and the time of keeping Easter, on which, in the year and

almanac, the dates of all other Christian festivals depend, was different from that in the usages in southern Europe. Methods of baptism, tonsure, or the cutting and wearing of the hair, of church discipline, and ways and times of religious celebration were as distinctly like those of Ireland as they were notably different from those sanctioned at Rome. When the Pope selected Theodore to go to England to make all church festivals, rules, and customs conform to the Roman order, this eastern monk, born in St. Paul's city of Tarsus, had to wait in Rome until nature, the razor, and the lapse of time had given him a tonsure in the style in vogue at Rome.

Shrines and Relics

Gradually it became a fashion in the churches to secure the bones of saints or other precious relics of holy men and women, especially of those who as martyrs had died for the faith. As shrines became famous, the custodians entered into keen rivalry and one outbid the other for the prizes. The reason why such places multiplied was that they attracted pilgrims, who brought money with them, and in time pilgrimages became more and more popular. The greater the number of these visitors, the more gifts were made to the shrine and the more money was spent and circulated. This made business lively and increased prosperity, for trading and religion were as much mixed together then as now. Many an old sinner was ready to buy the prayers of the church for cash and have masses said over his soul. Around the holy places there grew up markets, shops, stores, and a thriving trade.

Iona, an island on the coast of Scotland which the tourist visits when he goes also to see Fingal's Cave, to study its wonderful basalt columns, was, very early in the seventh century, a centre of religious influence which tended to Christianize the country. To-day the ruins, tombs, monuments, and relics of the past show how great was the activity of the missionaries, and what fame for holiness the place enjoyed for centuries. In early days, saints, sinners, pirates, soldiers, men, and women liked to be buried there, and their corpses were often brought from afar to be laid there. In our day, all varieties of religious folk, Roman Catholics, free churchmen, people of the Anglican establishment, Presbyterian Scotsmen, and others make it the Mecca of visitation, each claiming it as the cradle of their form of the faith. Disagreeing in theory among themselves, they revere the memory of the noble men who came over from Ireland and began here their gospel labors.

In their zeal, these Irish missionaries did not quail at the idea of preaching the gospel in the wildest and loneliest places and among the fiercest people. In the mountains and valleys of Wales no fewer than five hundred names of Celtic missionaries are known, including those from Roman times. In the boggy and foggy regions of the north they settled, and in self-denial of comforts and luxuries labored to win the men of England from their old gods and savage customs to the gentler ways of the Christ. Often hungry and weary, they toiled on, among the stubborn and often cruel pagans.

Saint Cuthbert

One of these men was Cuthbert, called the Apostle of the Lowlands. He was such a strong man and unusually well able to endure hunger, cold, and hardship, because when a boy he had trained himself in athletic sports. He could outrun any boy and wrestle with the strongest lad in his native village. At a swimming-match he surpassed all competitors. He loved fun and frolic and was a witty fellow, but he was poetic in mind and temper also, and enjoyed fully the beautiful world in which God had placed him. While keeping watch over his sheep out on the hillsides he delighted in singing hymns as he watched the fixed and the falling stars. In the fascinating streamers of the Northern Lights in the night sky he loved to think of troops of angels moving up and down from earth to heaven. In some way he was made lame, but this only deepened his religious life.

When his bishop Aidan died in 651, Cuthbert left his sheep and joined the company of Irish monks at Melrose. The glorious abbey, whose ruins so many thousand Americans love to visit yearly, and glorified by Sir Walter Scott in his poem "The Lay of the Last Minstrel," was not yet built, or for centuries afterward. Instead of lovely homes and rich farms, there were in the seventh century only a few thatched log huts. Yet not even in these did Cuthbert long dwell, but out on the lonely heaths and wolds, into the forests and fens, did this devoted missionary carry the good news of God to his countrymen. He had to depend at times, like Elijah, for his bread and meat upon the wild birds.

In one instance he made his supper off a fish which an eagle, flying in the air, had dropped to the earth when scared. It was not long before a mighty change for the better came over the face of the country and the hearts of the people.

Coined Money

Trade, commerce, and craftsmanship wrought together grandly for peace and prosperity. Barter gave way to coined money. In a treaty of commerce made in 796, Charlemagne granted protection to English traders on the continent. St. Dunstan, born in 988, was a famous worker in metals, iron work, and the casting of bells. A funny story about his pinching the devil's nose with a pair of red hot tongs is the popular way of showing what a great craftsman he was and that he was not ashamed to be a blacksmith. Dunstan is the saint of the man at the forge, as Crispin is the patron of the shoemaker.

In the year 1000 German traders settled in London, and trade with the continent became regular, though the Norse pirates were active. King Alfred sent gifts to India to the shrine of St. Thomas. In a word, the men of England began to go abroad, not to fight, but to trade. When the Danes, who traded with Russia and who had already colonized Ireland and Greenland, came, as we shall see, to England, they made the merchant's calling honorable. It was their law that "if a merchant thrived so that he fared thrice over the sea," he was worthy to be a thane, or man of rank. This made young men ambitious in commerce and laid the foundations of England's later world-wide trade.

Other good things were introduced by the Danes, notably the love-knot at weddings. Both bride and groom wore this ornament in token of true love, which the Danes called "trulofa," or the troth. In Anglo-Saxon weddings the maiden dressed in white, went to her wedding, and stood as bride with her hair hanging loose, as a sign of her freedom. On reaching her husband's house she immediately bound up her locks as token of submission. Not till Shakespeare's time did the veil take the place of the flowing tresses. A ring for a pledge, a brooch for innocence, and a garland of flowers as crown of triumph over temptations were regarded as the bride's peculiar property. The groom usually wore garlands of wheat as signs of plentifulness and increase; the bride's orange blossoms having the same significance.

CHAPTER VII

THE NORSEMEN IN ENGLAND

In 1910, during one of the many war-scares raised by busy newspaper men, a map was published in London, showing the scores of descents that England's enemies have made upon her soil, even in modern times. Yet before there was an English nation there had been many immigrations and occupations of the land by foreigners. Some of these were before written history, but the first one recorded was from southern Europe by the Romans. In later times came the Normans from France, and many, indeed, were the attempts, made by Spanish and French, which failed.

Many Stocks

The wars of religion on the continent made of England an asylum. From the Netherlands of the sixteenth century, a peaceful army of refugees, one hundred thousand strong, became the guests of the nation and began to transform England from an agricultural to a manufacturing country. Still later, another fleeing host arrived, the Huguenots, who found welcome and hospitality. Later yet, in Queen Anne's time, a German contingent, driven out of their desolated homes in the Rhine Valley, made the island kingdom its shelter. At sundry times and in divers

manners England has been vastly enriched by the blood and treasure, the art, learning, literature, and inventions of southern and eastern Europe. As precious oil is poured from vessel to vessel, so through the funnels of Holland and England the continental peoples have enriched the United States of America.

In the main, however, those who have peopled England, by coming in large numbers to stay in the country, have been of hardy northern stock, with light hair, blue eyes, and fair complexion. Even the advent of the Normans proved no exception to this rule, as we shall see.

Yet, of all the many invasions and colonizations of England, none less radically altered the general manner of life or seemed to have less permanent effect than that of the Danes, although their activities, marked with blood and fire, lasted over two hundred years.

This enrichment of England was because the newcomers from Denmark, or the Dane's Mark, were so much like the other Germanic peoples already in the island, being of the same ancestral stock, that, under a wise policy, there was no ground, after the first fighting was over, for violent antipathy, and the two peoples, Danes and English, soon became virtually one. In this insular melting-pot the various elements were rapidly fused.

The Norsemen

Northmen, or Norsemen, is the general name of the sea-rovers coming from the countries north of England. They were also called Vikings, from the viks, or bays,

along which they lived. Their prime object was plunder. Tempted southward by booty and a better climate, they landed to kill, burn, and destroy. Being pagans, they attacked the Christian churches and monasteries with the fierce bigotry of ignorant savages. When caught these pirates were skinned alive and their hides were nailed to the church doors, where in later years, under the nail heads, specimens of human hide have been found, some being now in the British Museum, in London. Having swift ships with keels and sails, they took with them ravens for pilots and ventured into many seas. They harried the coasts of many lands, going into the Mediterranean as far east as Constantinople, and westward over the Atlantic to Iceland and America. They were at home upon the sea. The same undaunted spirit among their descendants in more civilized times drove Nordenskjold, Nansen, and Amundsen over the seas to find the northeast passage from Norway to Japan, to reveal the secrets of Greenland, and to discover the South Pole. Their religion made them fierce and brave, for they believed that if slain on the war field the Valkyries, or spirit maidens, riding in the air above, would carry their souls to Paradise. Our word "hurrah" or "huzza" comes from their shout of joy when a bold warrior slain in battle was borne to the golden-roofed hall of joy in Walhalla, where they drank refreshment out of the mead horns.

Later their objects were different. Finding food more plentiful and the climate more congenial, they made for themselves new homes. Wherever they

settled down these blue-eyed and light-haired blonde people showed a wonderful aptitude in copying the ways of their neighbors and becoming like them. In a few generations their descendants lost their language and many of their former characteristics and became merged with the people among whom they lived. This was notably the fact in France and England, and it is strikingly true of their descendants in the United States, who to-day, especially in Minnesota and the northwestern states, make so desirable an addition to the new and better Europe, called the United States of America.

In later centuries men who, without any motives, set out from their own land to steal the land and rule over people who hated them were called filibusters, from the Dutch word meaning fly-boats, or swift boatmen. Nearly every country has furnished this sort of marauders, even the United States, in slavery days, being once notorious for the numbers of filibustering expeditions to Cuba, Mexico, and the Central America countries, chiefly with the view of extending the area of servile labor.

Before the tenth century the Danes had had many fights and often were driven away, but had also made many descents upon the English coast; but about the year 980, increasing both in numbers and purpose, they seemed to redouble their attacks and to show a determination to occupy both England and Scotland.

Origin of the Thistle

A story is told that accounts for the origin of the emblem of Scottish nationality. A body of Danish

war men was advancing at night in silence to attack the Scotch and surprise them. The Danes expected thus to win easy victory, but one of them happened to tread in his bare feet upon a thistle. The prickles, entering his foot, gave him so much pain that he cried out. This wakened the Scots, who, being quickly on their guard and well armed, drove the Danes in flight. From that time the thistle has been the Scottish emblem, as the shamrock is of Ireland and the rose of England.

Frequently the English forces were defeated by the Danes, who came no longer by single boats, but with fleets and armies. The country being now comparatively rich, it was hoped that the pirates could be bought off with money. The first tax ever laid upon the whole English nation, called the Danegeld, or Dane money, was collected, and the sum of £10,000, amounting to what in our days would be a half-million dollars, was paid to the warriors sent by King Olaf of Norway.

The effects of this bribery wrought a result hardly expected. So much silver only tempted further inroads and the Danes came oftener. Not only did individual districts, towns, and monasteries raise money to buy off the invaders, but the king and his councillors repeatedly paid mulcts for the whole nation. At last Swegan, the King of Denmark, landed with an army and marched through the country. The English king, Ethelred, nicknamed "the Unready," fled across the channel, and in 1017 Swegan's son, Cnut or Canute, became king of all England. He was accepted by the

Witan, or law-making body of the nation, and was crowned by the Archbishop of Canterbury.

Danish Kings

Nevertheless this king of Danish birth seemed to have no ambition to make of England a new Denmark, or to spoil the English and to reward his captains by dividing the plunder among them. On the contrary, his purpose seemed to be to have a new and better England, for he at once proceeded to develop the resources of the country, appointing capable men and enriching cathedrals and abbeys. He did, indeed, keep a body-guard consisting chiefly of Danes, but, after issuing a new body of laws, he gathered Englishmen around him as his advisers. By securing the loyalty of the Welsh princes and the Scottish kings, he gave the whole island of Britain a large measure of peace, order, and prosperity.

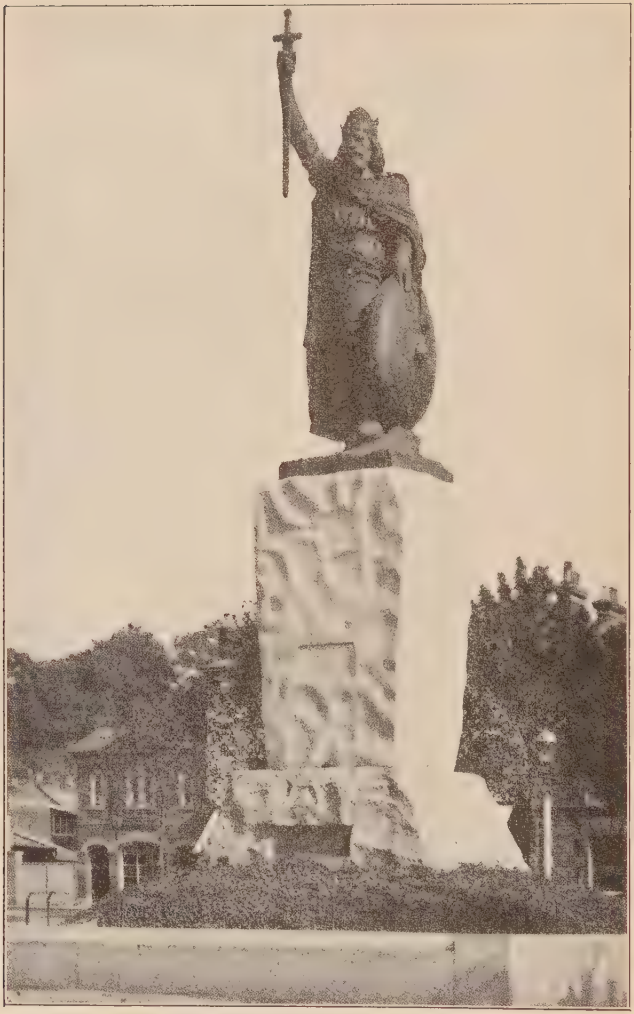
It would have been well if Canute's descendants had been able to rule with his ability. Yet the remarkable fact is that the Danish conquest of England had very little effect in changing the character of the nation, or even in modifying its evolution. The chief marks left of the Danes in England are geographical. While the Anglo-Saxon *ton*, or town, and *ham*, or home, are very common, the Danish settlements may be recognized by such terminations as *ing*, *by*, and *thorp*, as in Reading, Scrooby, and Althorp. The district from which the Pilgrim Fathers of New England came is especially rich in names and terms that show the Norseman's presence of old. For example, near Scrooby, where the Pilgrim company first gathered,

the village itself having a Danish Name, is Ranskill, or Raven's Knoll; while only a few miles to the east is Gainsborough, with the waters of the Trent River flowing into the North Sea, where Cnut's followers, according to the old story, thought he could make the waves of the sea obey him.

King Alfred

The tide of Danish invasion was turned by King Alfred, born in 842. His is one of the greatest names in English history. It must be a great man who is visible even to the mind after a thousand years, but Alfred is such a man. He drove back the Danes, captured their famous Raven flag, and forced some of their leaders to cease plundering. In sign of this, they accepted Christian baptism. Alfred reformed the military system, erected monasteries, established schools, encouraged literature, built ships, encouraged commerce, and united the nation. In every way the tenth century, before which Alfred lived, is notable in the evolution of the English people, but this is largely because of the noble personality of Alfred. In 1900 the thousandth anniversary of his death was celebrated with keen interest throughout England. In all the line of English kings there was none greater than Alfred.

The invasion of the Normans, which came later, was but, in reality, a new phase of those of the Northmen. Yet the reasons are plain, as we shall see, why they exerted so vastly greater an influence than the Danes, making with the English virtually a new nation.



BRONZE STATUE OF KING ALFRED

When the son of Cnut died in 1042, there was no Danish heir capable of doing the king's work, and so the Witan or national legislative assembly chose as sovereign of England, Edward, the son of the exiled king Ethelred, who, with his mother, a Norman, was living at Rouen, in Normandy, a province in northern France, whose origin is as follows:

By the energies of one of Charlemagne's officers the Norsemen had been driven away from the Belgic coasts, and in 912 they settled at the mouth of the Seine River in France. Other Norsemen were attracted to the place and, finding wives among the daughters of the land, they settled down to home life and industry. The Normans were among the most improvable races in Europe. They adopted the religion of Jesus that refined and elevated them, and the dress and customs of civilization. They dropped their own speech, and, since their children spoke the tongue of their mothers, French became the Normans' language in their new home.

Normandy

After two generations it was hard to distinguish these newcomers from the other people of France, though they retained their old name and called their country Normandy. In nominal obedience they were subjects of the king of France, and their dukes owed loyalty to him, but in reality they were independent. With their capital at Rouen, they so extended their boundaries that they touched Brittany on the west, Flanders on the east, and Anjou on the south. They now began to cast covetous eyes on the land nearer

north, but across the channel. They encouraged and protected their fellow-countrymen who were invading England, often giving them direct aid and comfort. It was a piece of statecraft of the Normans when it was proposed that the English king should wed a Norman princess, as well as a function of affection when Ethelred, in 1002, married Emma, the daughter of a Norman duke. It was no wonder, therefore, to his subjects that, when driven from England, Ethelred found a home at Rouen, a city famous even in Roman times, where Edward and his other children were brought up as Normans.

Truce of God

When the Danish line in England failed, Edward, the son of Ethelred, as called in history Edward the Confessor, was called to the throne, as representing the old Saxon line of kings. With him came many Normans. These were no longer pirates or sailors, but men who had turned from the occupation of savages to those of Christians in a civilized land, and were now mechanics, traders, farmers, clerks, scholars, but especially builders. At this time the French were far ahead of the English in architecture, for nearly all edifices, even churches, on the island were still in wood, whereas in Normandy they had been reared in stone. While also British folk were still more or less turbulent and addicted to fighting duels, blood feuds, and other activities requiring the use of weapons, Normandy had been blessed by the Truce of God. This required that on certain holy days and also for certain periods of time men should abstain entirely

from the use of arms. In a word, Normandy was rapidly gaining on England in wealth, refinement, and civilization.

A promising Norman youth, named William, was growing up at this time, who, besides developing himself in body and mind, so as to be the strenuous man of his age, was hoping, when his cousin Edward died, to become king of England. This was natural, for the English were already setting those precedents which they have since for over a thousand years followed so diligently, of importing dynasties of kings from foreign countries.

The native youth, who hoped to win the crown, was named Harold. Cruising along the coast, near Normandy, he was shipwrecked. Thus it happened that, whether he liked it or not, he became a guest of his rival, Duke William, who was very polite to Harold, but nevertheless persuaded him to take oath that he would aid his host to obtain for him the English crown.

CHAPTER VIII

HISTORY TOLD BY THE NEEDLE

When King Edward died in 1066 he named Harold heir to the throne, and the next day Harold was crowned in Westminster Abbey.

The Norman Invasion

On hearing this, William at once determined to invade England. He sent envoys throughout France, but especially to the Pope, asking for the papal blessing and a consecrated banner. To the Italian ruler he promised to make the English church and people more obedient to the Roman discipline. To his nobles and churchmen he guaranteed rich prizes, declaring that he would enrich the former with land and put them in castles, and set the latter at the head of bishoprics, abbeys, and monasteries. To all the ambitious in both Church and State he was as profuse in his promises as an American politician is before election day. By means of these tempting bribes he gathered a large army of adventurers from many countries and races—a very mixed multitude—though they are all spoken of as "Normans."

Transports moved by both sail and oars were built, partly by the Belgic people, and in September, 1066, William crossed the channel. His landing was unop-

posed, for the watchers had tired of waiting and gone home. In those days there was no such thing as a standing army. Fighting men were gathered together as they were called upon, and, leaving their friends and crops, usually fought only in summer. For months they had been gazing over the sea, but now, in early autumn, they must needs gather the harvest.

Besides this, Harold was in the north, because the king of Norway, who had made claim to the English throne by right of descent from Cnut, appeared in Yorkshire, and Harold must meet him in battle. He won victory and then heard of the landing of William. Marching south in all haste to London, he gathered an army as quickly as he could and camped on the hill of Senlac, seven miles from Hastings. There the great decisive conflict was fought, from the middle of the morning until sundown. The Normans were completely victorious and almost all southern England was left open to the invaders.

Pictures in Worsted

It is not often that we owe the description of a battle to a woman and to worsted, but this time, instead of having to depend wholly upon tradition, or writers who saw or heard what they set down on parchment with ink, or to learn from the relics dug from the ground or stored in museums, we have a picture-record of the Norman invasion made by the ladies in a castle. Happily for us at this time, needlework was an art highly advanced in France, and what is called the Bayeux tapestry, wrought by the deft needles of the Norman women, is our best document for understand-

ing how the warriors on both sides were dressed and armed. We learn from this linen document in what kinds of ships the invaders sailed, their mounting as horsemen, and their equipment as soldiers, whether archers, infantry, cross-bowmen or cavalry, and also much about King Harold and his Saxons. This band of coarse linen, twenty inches wide and seventy-six yards long, is wrought in worsted and is kept in the cathedral at Bayeux, in Normandy. It is an illustrated picture study of the Norman conquest, and was probably made soon after the events which it represents. The Normans, dressed in chain mail made of iron rings closely interlaced, had iron hats with long nose pieces coming down over their faces, and used very long lances. They charged furiously on the Saxons, who were poorly armed and drilled.

According to tradition, William, during the battle, while charging at the head of his warriors, was struck down by some missile, knocked off his horse, and lay on the ground stunned. All gathered round him in consternation, wondering whether he was mortally hurt. While he was still unconscious a soldier out of the ranks loosened his helmet and opened his visor, giving him air. William, on reviving, swore his usual oath, "By the splendor of God," and inquired who it was that had given him air. The soldier, making himself known, was ordered by William to kneel on the ground, and then and there William the Conqueror dubbed him a knight and he took the name of Eyre. In the days before uniformity of spelling the term for that atmospheric mixture of nitrogen and oxygen which we breathe was

written in nearly a dozen different ways, such as ayre, eyre, air, aire, etc., and families of Norman descent still retain these varieties of orthography.

Feudal Rewards

How William the Conqueror rewarded Eyre the soldier, furnishes a good illustration of the way in which he divided up all England, giving the land to his nobles, captains, and favorites, as he had promised to do. This is what is called feudalism. Eyre received a large estate at Rampton, in the shire of Nottingham, where the old manor house was still standing, when I visited it, in 1898. Beside the ancient dwelling, reared in the time of the Tudors, with the arms of the rose and portcullis on the walls, there was a large and comfortable modern brick mansion, with spacious grounds, into which one rode through a crenellated gateway. Above the centre of this was chiselled the escutcheon of the family—a "decussated" leg in armor—that is, a leg cut off above the knee.

This Eyre became the ancestor of a very large family and a great number of descendants, who are now in Great Britain, her colonies, and the United States, or are scattered over the world. Of the men, many entered the church, and are known in ecclesiastical history. At the Reformation some branches of the house held to the Reformed faith, while others kept the Catholic traditions.

An English Family

Many more became soldiers and won fame on battlefields, from Norman days to the Boer War in South Africa. One of these, Colonel Gervaise Eyre, a loyalist,

long held Newark Castle, overlooking the Trent River, for King Charles against the Parliamentary forces. It is now a picturesque ruin, with a lovely public garden inside of it, and bright with flowers in summer. A public library stands near by, where one may read of the rich local history of the place. Several officers named Eyre were quite active in the Colonial and Revolutionary wars in America. The three sons of one George Eyre, who came to New Jersey in 1740, and at Burlington married a fair maiden Friend, or Quakeress, were shipbuilders for the Continental Congress in Philadelphia. Two of them were colonels in the Continental Army and all were "Free Quakers."

This is a typical history of an English family, one of a thousand like it. The force and vigor, still unspent during many centuries, of the men, and the energy and goodness of the women reveal the deep, strong roots of England's greatness. The descendants of the soldier that helped William the Conqueror to regain his breath illustrate the life of England as expressed in its homes and families—rills of a mighty river. The secret of the nation's mighty power and enduring grandeur, perhaps never greater even than in this century of ours, is in her homes, schools, and churches, even more than in armies and navies.

After Senlac, William at once marched with his main army over the old Roman road to London. He set Southwark on fire, as a warning of worse things to come, if his claims were not recognized. The Witan, headed by Edgar Atheling, who had been nominated king to succeed Harold, but was not yet crowned, came out to

meet the conqueror, offered William the regalia, and invited him to come to coronation in Westminster Abbey. On Christmas Day, 1066, the Norman invader received the crown and took the oath that made him king. He immediately began the conquest of the whole country—a task which occupied him several years. He marched as far north as Durham, and east and west through the country. He built castles at Warwick, Nottingham, York, and Norwich, in which he put strong garrisons. Almost every shire or county in England was visited by him.

Norman Castles

These castles, which at first William the Norman had to uprear quickly, were not the massive stone structures which to-day attract the admiration of visitors and dominate the landscape, for the White Tower of London and other strongholds still existing were erected later, when time and resources were more abundant. A book has recently been written to prove that most of the fortifications of the Normans in the four countries within the British Isles were, with very few exceptions, of earth, with wooden buildings upon them. Hitherto most writers have supposed that the numerous earthworks, whether on single sites or in long lines, found so numerously in England and not of Roman origin, were thrown up by Britons, Saxons, or Danes. It is now argued that there is no reason to suppose that any pre-Norman race ever threw up the earthen mounds which have been so commonly assigned to them.

Later on, during the two succeeding centuries, the architecture of the Normans became everywhere prev-

alent. Their structures were massive and imposing, and the great cathedrals built by them are to this day among the wonders of the world. In foundation, structure, inward decoration, and outward ornament their style is easily recognized. The Normans found architectural England wood, and they changed it into stone.

An English People

This conquest of 1066–70, the final one for the making of the English people, was different from anything in the previous history of the country. It was more rapid, thorough, and systematic, less wasteful, more constructive, and more permanent in its influences than any other. It gave to the evolution of the nation a new direction. In point of time, it occurred when the tendency of the great countries on the continent was to break up into small fractions. William arrested this tendency and gave England a government strong at the centre, so that the stability of the realm for the next five centuries passed into a proverb. The race that now dominated the British isles was highly gifted with a genius for government and political organization.

The Normans were as rough and as cruel in many things as the Anglo-Saxons had been, but they had a strong sense of justice. They developed law, equalized taxation, made records, and in every way showed themselves more alert and more determined upon having order, progress, and a united people, as soon as possible, than was ever exhibited by Angles or Saxons. In these plans they excelled by far the previous invaders.

The island was now brought into more vital relation with the continent, and happily at a time when trade,

the development of civic life and architecture, the rearing of splendid houses of worship, and other features of civilization were at their highest activity. The island people were now to get the benefit of that great movement in favor of democracy and the rights of the people which characterized the Flemish communes. It was in the Low Countries that, first in Europe, men turned from agricultural life to manufactures. There, the working man maintained his rights against kings, dukes, nobles, and the privileged classes. Most of northern Europe was still undeveloped and sluggish, the activities of civilization being chiefly in the centre and south. It is probably no exaggeration to say that the Norman conquest was "the most important single event in the history of England."

Customs Old and New

While many of the old customs were preserved, some new ones were added. The people of England to-day are grateful to William for the preservation of several of their finest forests. It is true that the conqueror's motive was selfish in keeping large tracts of land for his own pleasure as a hunter, and that the laws protecting game were cruel in their operation. Christianity seemed reversed, in that a sheep seemed of more value than a man, especially if the man were a Saxon swineherd or peasant. He had his eyes put out even if he killed a hare or a hind. In time, however, these laws were greatly modified. To-day England rejoices in the few remnants of her once glorious woodlands. The southern forests were long ago cut down to feed her smelting furnaces, before coal was discovered and

used as fuel in house and foundry. The curfew law, requiring all fires to be put out, or covered over, after sundown was not popular at first, although it was meant to prevent accidental fires. The people thought William tyrannical because there did not seem to be the same need for the curfew as in countries where the towns were more numerous and the houses closer together.

The Normans also introduced the ordeal, or wager of battle. Men having a quarrel, after taking the oath that they were telling the truth, attacked each other with battle-axes, or, as the pictures show, with long hammers, while defending themselves with shields. The man who first confessed himself to be, literally, "beaten," was supposed to be the guilty one.

More important than any of these new things was the initial census taken of the land and people, the resources, and taxes. Parchment copies of the reports were sent to Winchester, examined, arranged, and copied by the king's clerks. This manuscript, called the Domesday Book, still exists, and is notable as furnishing the most detailed information of any country in medieval Europe. Not until the radical legislation of the British Parliament in 1911 has there been any attempt to make again the kind which William attempted, which was a census of the land, rather than of the people. Yet, considering how difficult it is to get exact information and how reluctant people are to give it even in our days, the Domesday Book is a wonderful achievement.

Norman Survivals

There are some curious survivals of the Norman era among us. Almost all our words for cooked meat as seen on the table, such as beef, veal, pork, mutton, etc., are of Norman origin; while the names of the animals on the hoof, or their flesh, such as ox, pig, sheep, calf, etc., are Anglo-Saxon. This mirrors history. The conquerors were in the castle, the conquered were in the stable. The native swineherd or shepherd might have to wear an iron collar marking him as the thrall or surf of his Norman master, and "Cedric the Saxon," in Scott's novel of "Ivanhoe," is by no means a fancy picture. The Normans were hard masters, but they governed with an even-handed despotism. Yet it was this very despotism that helped to make an English nation, just as such a foreign system as we see in our day is doing in India. The Normans, being foreigners and free from local prejudices, having no written law, but successful because they were superior to the Anglo-Saxon as soldiers and had better arms and armor, the weight of their power was felt equally all over England. This meant that when a monarch of genius is succeeded by weaker men, the despotism, that was once the cure of violence and disorder, becomes too hateful to bear, and men rise up to destroy it, as we shall see.

CHAPTER IX

WHEN MEN WORE IRON CLOTHES

Danish Improvements

MANY think wrongly that the Normans introduced the feudal system into England. Yet, long before they arrived, the English people had given up their forest life and were a nation. Indeed, they were now, in the nobler aspects of life and elements of government, not Anglo-Saxon, but Danish; for the Danes had introduced better methods of finance and business generally than the Angles and Saxons knew anything about. In fact, a great deal is credited by orators and others to the older Germanic invaders about which history is silent. The "Saxon" of modern politicians and orators is largely a mythical being.

Feudalism means, virtually, the first detailed valuation of land. When men are all hunters or fishermen the unmeasured soil has no special value. In a state of savagery, towns and cities, organized trade, money, or the mechanism of commerce, documents, and all those common figures in civilized life—the minister, the doctor, the lawyer, the editor—are virtually unknown. Such things as hospitals, libraries, art galleries, and the like do not exist, while shops and stores and the modern commonplaces of business life are un-

dreamed of. It is true that in eleventh-century England these things and persons were present in some rudimentary form or in process of evolution, for Anglo-Saxon civilization was not developed from a Roman origin, nor did it follow a Roman model.

Growth of Feudalism

Yet, after the Germanic tribes had settled down in England, and begun agriculture and commerce, and something like modern life was beginning to show itself, the chieftains gradually attached certain of their followers to themselves by giving them jewels, ornaments, and other marks of personal favor. Thus gradually rules of loyalty were established, and after victory in battle the lands conquered from the enemy were bestowed on warriors who had distinguished themselves by their bravery or abilities. Hence it was that, long before the Normans arrived, a large amount of the land of England was held in fief by various noblemen. On these estates, with rude courts or tribunals, there were, roughly speaking, three classes of people: the freemen, the serfs, and the slaves. In a word, feudalism, in its half-developed form, had already grown up. Yet nowhere, except in the romances, on the stage, in the theatre, or in books written hundreds of years afterward, was feudalism universal or perfected in a system. It was a slow growth, with all the variety of nature.

William, called "the Conqueror," did but perfect a system already in existence. He took possession of the land and made a thorough division of it, as the Domesday Book shows. He gave fractions of territory, large

or small, to his high officers and his host of liege men. Control of these lands really meant ownership. Earls, dukes, marquises, and barons, having grants according to their rank, were bound to obey the king and furnish military service when called upon. These nobles had under them knights and squires, who took oath to be loyal to their local masters.

Besides men of war, the whole array of churchmen became landlords and made the people serve them. From the land, which was given to and held in the name of the cathedrals, churches, abbeys, and monasteries, the churchmen received their support. To maintain these holy folks and the war lords, the baron and his men-at-arms in the castle, the farmers and laborers must bring in their harvests to the storehouses of their master, receiving only a very small portion for themselves. Certain officers were detailed to attend to this part of the nobleman's business, and because these operations, requiring pen and ink and account books, were transacted on a table which had squares or diamonds like a checker board, the treasury is to this day named the exchequer.

Tithe Barns

To support the church everybody must pay tithes, or a tenth part of their income or produce. This was gathered into a large barn or grange, built near the monastery or church. Sometimes these barns were over three hundred feet long, and in form something like a cathedral, having aisles. For safety from fire or enemies they were fortified with a moat, in which was water. Shakespeare speaks of "Marianna in the

moated grange," and Tennyson has written a poem from this text. I visited one of these tithe barns near Bedford. It was built in the twelfth century, and bears some resemblance to a church building. It has stood hundreds of years, and remains after the old monasteries have passed away. In time, rich families took these tithes for private use. By 1912, in about five thousand parishes, these tithes had been confiscated.

When both men and horses were dressed in iron the common people had few rights which the armed men were bound to respect. A knight locked up in panoply, or full armor, on an iron-clad horse could charge into two or three hundred peasants and put them to flight.

At first armor, or war-harness, consisted only of stout leather reinforced with bits of iron. With the progress of archery, however, after men had come out of the woods and fought in armies, rather than in hordes, chain mail gave way to thick plate armor, which by degrees was made to cover the whole person with jointed sheets of steel padded more or less inside. Then heavy maces of iron and steel battle-axes were necessary for the warriors to chop and hack each other to pieces.

All weapons at first were of iron, but when skilled men, especially in Spain, learned to carbonize this metal and make it into tough steel, then heavy armor gave place to lighter forms, which were harder to pierce or cut through. Even battle swords need not be so very heavy, for in fighting temper of metal was worth more than weight. To resist successfully the knights on

horseback when they charged, the footmen were armed with pikes, pole-axes, and halberds. The latter had hatchet-like blades, a long spike at the top, and a hook on the other side, by which the soldier could slash, stab, or pull off from his horse the rider. These halberds were like gigantic sword bayonets, and were wielded only by the strongest men.

Armor and Weapons

A warrior on horseback made himself invisible in steel. Only when a knight lifted his visor, or face-piece, could it be told who he was. He had to be helped to mount his horse, and if he was wounded or knocked off the saddle he must lie helpless on the ground, an easy prey even to the varlets, or common men, armed only with daggers. In the later days of armor-wearing a knight had to be locked and unlocked, opened and shut, like an iron chest.

The invention of gunpowder changed all this. When leaden bullets made even the heaviest armor worthless, only a steel corslet was worn to ward off sword thrusts and padded iron hats to defend the skull against sword blows.

Of course, under such a state of society, where a few had privileges and the masses had none, there grew upon the one side strange notions of superiority and on the other habits of cringing fear. Knights were swollen with pride and arrogance, even though they could not read or write. As a rule, they scorned books and writing, and left letters and the pen to the monks. Hence men who shaved their heads and made religious professions were called clerks. Common folks were

taught to look upon the castle people, whether women in finery or men with plume and spurs, as superior beings. Common people were not allowed to ride on a horse, but only knights or squires. Usually the peasants submitted tamely to bullying and insult. It was a hard time for women and the defenceless. If for unarmed men there were robbers of rights, there was for a female almost no protection.

Although the might of the sword seemed to make right, and force was law, the common man being helpless, yet there were two great forces which preserved society. These held up high ideals of duty, made humanity important, and saved women from outrage and property from rapine. On the one hand, they secured life, liberty, and the pursuit of happiness, while on the other they helped even the inner nature of men, who loved war for its own sake, to make progress from the grosser life of animal passion to the higher walks of reason and righteousness.

Religion and Industry

These two forces were religion and industry. Wise servants of Christ so taught and lived the religion of Jesus that men became kind, gentle, and just. To control passion, to protect the weak, to honor woman's purity, to deny one's self and to sacrifice for a noble cause became the practice first of the few and then of many more, until out of the soil of feudalism blossomed the white flower of chivalry, or code of knightly honor.

In the course of time, men of rank and privilege went on crusades in the name of religion, risked life and limb to succor the weak, to relieve the distressed,

St Albans Pageant
1907
OFFICIAL POSTCARD
MONK IN COPE. 1290.

to rescue imperiled women, and to show courtesy to all. When opportunity arose, this nobler spirit prompted men in power to grant charters of freedom, replacing the might of the sword with law, that protected merchants and mechanics. Gradually the men of power and privilege curtailed their own prerogatives, and began to bear burdens more equally with their fellows. To do unto others as they would have others do unto them, and to live so as to show that "the greatest man is the greatest servant," became more and more the custom. Not all the knights or barons yielded to the people because of necessity or for money alone sold their inheritances. Often what they did for humanity was the work of conscience and of altruism. They realized that "to bear one another's burdens" was to "fulfil the law of Christ."

Parallel with this development of the moral sense and the outgrowth of the gospel in the hearts of men was the evolution of industrialism. This movement was greatly accelerated by such great events as the crusades, the black death or pestilence, the inventions which changed arms, armor, clothing, and architecture, the importation of both ideas and things material from the Orient, and by various other factors too subtle for notice. The example of the Flemish communes, in which working men stood up against tyrant kings and nobles, was very infectious.

The Guilds

The progress of liberty owes much to the English social and craft guilds, into which skilled mechanics and craftsmen formed themselves. These societies

had not only great influence in changing manners and customs for the better, but also in stimulating trade and business, so that wealth was created, by which charters granting privileges or exemptions were secured. Thus power flowed almost insensibly from the men in arms to the common people. Whereas in France nobility was hereditary—a baron must be the son of a baron, and a knight the son of a knight—in England it was possible for a tradesman to buy knighthood, and for a farmer to own the soil; so that, in time, a Parliament was established. Then the man of the street sat alongside the man from the castle to deliberate on measures of government. Thus England became "the mother of parliaments," and freedom, as Tennyson says, "broadened down from precedent to precedent."

In the evolution of the English people the man who ploughed the ground, worked the ship, wrought at his craft, and supported honorably his family was just as important, in the sight of God and of history, as the man who rode on horseback, wielded a sword, and paid no taxes. Nevertheless, that side of life which was represented by lords and ladies in fine array, with castles, tournaments, hunting parties, or on the field of the cloth of gold, will ever strike the imagination and attract readers, in preference to the every-day story of the common man. As in Japan there grew up the Bushido, or Warrior's Code, so in England a body of rules and principles was gradually evolved for the personal conduct of the knights, and the principle of *noblesse oblige*, or the idea that the privileges

and immunities of nobles involved obligations to honor and duty, became a fixed rule of society.

Knighthood

To prepare himself for the great honor of knighthood which his lord or king was to award him, a youth must be pure in both body and mind. He must bathe, fast, and watch through the night. When ready, in presence of a great assembly, to take the vows of knighthood, whether in castle hall or on the battlefield, he received over his shoulder from his lord, to whom he made vows of loyalty, three slight strokes with the flat of a sword, accompanied by the words, "I dub thee knight. Be thou brave and loyal." Henceforth he was his lord's man, attached to his master, and ready to risk life and limb in his defense.

It is curious to note how much alike, in such different and far apart countries of the world as are Japan and England, were the details of feudalism. In 1873 I had about fifty young men of the knightly class write out for me the story of the ceremonies of their investiture and the routine of their lives in the castle when in the service of their feudal lords. The intrinsic similarity to the customs of feudalism in Japan and in Europe was astonishing. There is no fundamental difference, either in mind or in human nature, between Orientals and Occidentals, and history in Europe is much the same in essence as in Asia.

CHAPTER X

THE CAMPAIGNS OF THE CROSS

THE feudal system bred a spirit of adventure, for a man on a horse wanted to ride somewhere, and having sword or lance, he yearned to use them. If he could thrust infidels through, or with his battle-axe cleave the skulls of the enemies of his lord, or those whom he thought hostile to the true faith, he was happy, and usually the monk or bishop promised him heaven if he did. This is one reason why the knights volunteered so freely and numerously to go on the crusades. It also explains why the Jews in England were so badly treated, especially during the era of feudalism. Europe precipitated itself on Asia with a mob of armed fanatics, so that in the East the terror of the crusades is still remembered with the same feelings as the Mongol invasion is in Russia.

The Crusaders

The crusades drew away from England thousands of her best men and drained the nation of its richest blood. Not only commoners, but kings, nobles, and gentry embarked in the romantic but very expensive enterprise of going afar to fight the Saracen. It was much easier to be a Christian, by sewing a piece of red cloth in the form of a cross on one's left breast and

riding off to war, than to live daily the life of a true disciple of the Master, whose reputed tomb was to be captured. The behavior of these European warriors was not always highly moral, and the fourth crusade had little to do with its professed object, but was simply a war of Christians against Christians. It became almost a proverb concerning an unusually good man that "he had the creed of a Christian and the virtues of a Saracen."

Few Englishmen obtained the renown of the French or Flemish knights, except Richard the Lion-hearted, whose many stirring adventures and whose doings are so dramatically pictured in Sir Walter Scott's stories of "Ivanhoe" and "The Talisman."

Richard, who died in 1199, when but little over forty years of age, was a man to whom the cares and details of government were very distasteful. At the head of eight thousand men he sailed away in one hundred ships on the foolish errand of fighting Turks, infidels, and other folks whom he, the ignorant man as he was, imagined to be not as orthodox as himself, but he accomplished little.

Richard of the Lion Heart

Richard has been made the hero of romance and the mirror of knightly chivalry, and his colossal equestrian statue stands in London alongside of the House of Commons. Yet his chief virtue lay in his brute courage, which the British people so much admire. Of uncertain will, he was often called "Sir Richard Yea and Nay" because he was so fickle in changing his plans. His father used despotism for the good, as he

believed, of the whole people. Richard made use of despotism for selfish, personal ends. He gilded the abuse of his father's despotic power by his crusades, and the end afforded a plausible justification for the means he adopted. He stained his knightly honor by many a dark and cruel deed and cared little for the welfare or happiness of his people. His inauguration was marked by a horrible slaughter of the Jews, whom he never properly protected. To fit out his crusaders he offered over the royal bargain counter titles, offices, pardons, and town lands, declaring that he would sell London if he could find some one to buy it. He never entered Jerusalem, but came back twice to England, staying each time but a few months to see about the safety of his kingdom.

One interesting story is told by Scott which represents how the English excelled in brute courage and muscular force, while the more polished and refined Saracens were noted for their delicacy and polish. The English sword might be heavier, but the Oriental blades were of far finer temper. When Richard met Saladin, each proposed to give the other an exhibition of his skill and power. Richard's strong point was in the might of his arm. Taking his iron mace, he crushed a rock with one blow. Saladin, a man of noble character, who was dressed in silk, and cared more for grace and alertness than to be a muscular dynamo, took from his neck a scarf so fine in its gauzy texture that it floated in mid air. Then, drawing his keen blade, with a sweep he severed it in twain.

Being shipwrecked on his way home, Richard was

kept a captive in Germany for over a year. To ransom him even the churches melted down their silver vessels, and the people paid a sum so heavy that it reduced them to great distress. Richard's career came to an end in France, where he met his death through a wound received when besieging a castle. Though ten years king of England, he had spent one year only at home.

To an American reader, despite all that the novels say and stage actors make appear, this king does not seem to have lived a life worth imitating, and he died under circumstances not much more honorable than those in a cowboy's fight or a common street murder. Richard may be taken as a type of the sort of kings which England suffered under entirely too often. The lives of such rulers enable us to understand why the translation of the Bible into English was so long opposed by priests and noblemen. They were unwilling that people should have in their hands and read the record of the kings of Israel, to find out how wicked, worthless, and foolish crowned rulers often are, and of what atrocious crimes they of old were so frequently guilty.

People and Kings

In fact, it was largely through the reading of the Bible, besides what they suffered at the hands of their crowned rulers, that the English people learned to bridle their kings and to make them good servants. In the seventeenth century, after they had beheaded one king and driven out another, they ended by taking away almost all power from their royal figure head and

putting it in the hands of the people, in Parliament, and under the safeguards of law. In truth, the absence of Richard in the Holy Land gave the English people a chance to perfect their political machinery. Its various departments got into the habit of acting for themselves, almost apart from the sovereign, so that Richard by his own follies really helped in the evolution of constitutional government.

Things from the Orient

The great and lasting results of the crusades to Englishmen were in their learning how inferior their civilization was to that in other countries. To be shut up on an island makes men very conceited, whether that island be England or Japan. Foreign travel is always a stimulus to the mind. The crusaders learned much while abroad, for they were really pupils in a new school, in which habits of life and different ideas prevailed, and where people lived with more comfort and conveniences. Commerce became more extensive. The arts and inventions of the East, which were borrowed so freely, made life much more enjoyable in the cold climates of the north. Strange plants, fruits, and flowers in garden and orchards, new spices and things to eat, new decorations for the table, besides royal articles of dress, enriched the English home. Fig trees in London and herb gardens that suggest the poetry and legend of southern Europe and the Orient are among the things to be seen in England, but the Kew Gardens excel everything on earth in wonder and variety of vegetable life.

Ever since the time of William the Conqueror

England had held large possessions on the continent, and especially under the eight Angevin kings, that is, those from Anjou, in France, who are generally spoken of as the Plantagenets. The *Planta genesta*, or broom plant, with a yellow flower, out of which brooms were first made and from which this useful household necessity took its name, covered so much of the royal hunting-grounds in France that it became a family badge. It is still very common in Ireland. The most active of these kings was Henry II, who became king in 1154. As a soldier, hunter, castle builder, king, judge, and lawgiver he was incessantly active. Among the noble ruins which recall the activities of his era is the ivy-covered ruin of Berry Pomeroy Castle, in Devonshire, near Totnes. It was so extensive a mansion that "it was a good day's work for a servant but to open and shut the casements."

While the tendency in England had been toward national unity, it was really a heavy drain upon the resources of the English people to maintain a dominion which covered France and all Great Britain, extending from the Pyrenees to the Orkney Islands. Some of these Angevin kings spent most of their time on the continent, and only occasionally came to England, which meanwhile was virtually divided up between two nations, English and Normans. Henry was at one time absent five years in France, during which Thomas a' Becket, the churchman, virtually ruled the country. Three languages were in use: the Latin, by the clerks and churchmen; the French, by the nobles, great merchants, and lawyers; and English, by the peasantry.

Prelate and King

Meanwhile two principles of government and possibly three were contending for supremacy. The king and the council wished to be dominant over all, while the feudal barons demanded to have the actual authority, especially in all local matters. As for the churchmen, they virtually set up an empire within an empire, claiming to be independent of any rule except that which came through Rome. This meant, sooner or later, a collision between what was national and what was foreign. Notwithstanding all the difficulties in the way, however, steady progress toward the unity of all English people was made.

Some of the churchmen, like Thomas a' Becket, were very friendly to the people. Indeed, while acting as the king's chancellor, he was so openly in sympathy with the masses rather than with the privileged classes, that he felt himself unable to bear the conflicting claims of king and church. He resigned, only to be at many points the king's opponent. Then England had the spectacle of two passionate and determined men in high places arrayed against each other. This quarrel, which lasted a long time, ended, first, in the exile of Thomas, and then in his murder by men who, it was thought, were encouraged by the king. Four days after Christmas, 1170, three noblemen, leaving their men-at-arms in the cathedral yard at Canterbury, rushed in the church and killed Becket with their swords while he was at vesper service.

The victory which Becket had not been able to win during his lifetime was gained by his thus becoming in-

voluntarily a martyr, for the people had considered him the champion of their liberties. For centuries after his murder he was the most popular saint in the calender. His tomb became a shrine to which thousands of pilgrims were attracted yearly, so that the procession of the Canterbury pilgrims became the theme of Chaucer, the greatest of England's medieval poets. On the hard floor of the cathedral at Canterbury surrounding the tomb, which once contained his remains, one can see to-day the great wide groove worn in the stone by the pilgrims, who on their knees moved round the venerated relics, and thus made a rut easily visible to-day. These pilgrimages formed one of the features of the Middle Ages.

Yet even the reputation of holy saints and martyrs rises and falls. Nearly four hundred years later, by order of Henry VIII, the bones of Becket and others reputed to work miracles were tumbled out like common garbage. In our times fierce wars with pen and ink have been waged by Freeman and Froude as to the real character of Becket. In a word, in the changing opinions of men, during the progress of mankind, even historical persons and events are seen in different lights. History must ever be written afresh, as opinions and parties change and facts are looked at under other conditions. The facts remain and events take place, but perspective changes and our way of looking at them in a new light is different often from that of our fathers. History becomes a science. Out of the dust of ages the urn of wisdom is slowly filled.

Richard and John

If Richard was a poor ruler, his successor, John, was a worse one, yet, like Richard, he helped mightily, though unconsciously, in the development of English civilization. Richard being childless, his younger brother, John, succeeded to the throne and began a reign of seventeen years, during which events of vast importance happened, which have influenced the nation and ourselves even to this day. The first was the granting of the great charter.

A quarrel broke out over the election of a new archbishop of Canterbury and the pope laid an interdict on England. This meant that public worship, marriages, or funeral rites ceased and were prohibited. The people were put under great distress both of mind and body. When the pope went further and threatened to excommunicate John and to order the king of France to invade England and carry out the papal decree, the English king, trembling like a coward, surrendered all his claims and yielded. Since the Middle Ages interdicts have rarely been laid. With the progress of education, people paid less and less attention to them; but they were terrible in the days of general ignorance.

Norman despotism had broken by its own weight, being now used for greed and violence by a worthless king. Even the barons now felt that they must curb the despot's power. With such a sovereign, who had shown himself indolent, dishonest, and untrustworthy, there was no real government. So the nobles gathered together their forces and, inviting the people also to

join them, marched to London, which at once opened its gates. King John agreed to meet the bishops, barons, and townsmen at Runnymede, near Windsor Castle, and there they presented their demands, in a great document, called the Magna Charta, which contained in sixty-three articles a definite statement of what they considered their rights.

Magna Charta

The king was obliged to sign this great charter, which is considered the basis of the British constitution and of popular liberty. It was the first of many lessons which the people gave to their kings, that they must be servants of the nation and not its masters. The winning of the charter was all the more important because the influential classes acted in unity. They prevented feudalism, which teaches and embodies the great law of contract, from degenerating into absolute monarchy. Several of the previous Norman kings had been building up the idea that government was a matter for the king only and that it was none of the common people's business, but Magna Charta republished anew the vital principle of feudalism as a form of mutual obligation. This was the first great step toward making kings, as all rulers ought to be, the servants of the nation.

CHAPTER XI

THE CURIOUS CUSTOMS OF FEUDALISM

During the year 1871 I lived under the feudal system, in a country where there were an emperor, princes, marquises, counts, viscounts, and barons—though under other names. I saw hundreds of strong castles with drawbridges, besides barrier gates and guard-houses on the high roads, at the fords, and in the mountain passes. The knights always went armed with two swords, and the laws of the land, manners and customs of the people were exactly like those of the feudal system in Europe. The people took their pleasures in much the same way, enjoying especially the processions of the nobles and their hunting parties, while they themselves went often on long pilgrimages full of resting adventures and experiences.

Feudalism and the People

This experience of mine opened a window into the far-off time when many of our ancestors were clothed in steel, wore swords every day, had plenty of banners and coats of arms, and paid no taxes or tolls. Then the great mass of the common people, who were little better than serfs or slaves, with many outcasts, toiled for these elegant gentlemen and ladies who lived in castles. The

common people were glad to receive from their superiors the slightest favor. The commoners could not hunt deer, shoot or trap birds, in some places not even catch fish, or do anything without the permission of "the land's lord." They had to be very careful not to offend the gentry or nobles, who might get angry at them and cut off their heads. All the land was owned by the king, who divided it up among his feudal nobles. These, in turn, let it out to the farmers and laborers, who had to work hard continually, while keeping only a small portion of the harvest, for they were obliged to give nearly all of it to their landlords, who were their masters. Nearly all of the country folk were bound to the soil. They could not leave it or change their place of abode without permission of their masters. There was no personal freedom. The authorities knew and could at any time quickly tell where each person had been, and what he had been doing, during any previous twenty-four hours.

Horse and Foot

In such a state of society, which was so pleasant for the privileged classes and so hard for those under them, the possession of money was not thought to be very important, because the knights and their families received their pensions from the public storehouses in the form of grain. Merchants, traders, mechanics, or laborers had no social standing, but were looked down upon by the men who dressed in silk, carried swords, were very proud, and paid no taxes or tolls. Besides this, the burdens on the shopkeepers and traders were very heavy. The common people were not allowed to spend their

money as they would like, for what are called "sumptuary laws" prevented expense in certain directions to particular classes of people. For example, a merchant might be worth many thousands of dollars, but he was not allowed in the presence of the gentry to ride on a horse or ever to wear silk clothes, and could live only in a thatched cottage. When his son or daughter married no one was allowed to make either of them a present worth over a certain small sum. I often saw, in this feudalism, many rich men in cotton clothes. Common people were not permitted to ride horseback. While travelling, I was amused to notice commoners, when taking a ride on pack-horses, jump down as quickly as if shot because they saw me or some other gentleman approaching. Inside the castle enclosure, and also along the side of the roads, when a nobleman's procession was passing, mechanics and traders had to fall down on their hands and knees. To cross through the train of a baron meant instant death. Prisons were horrible places, punishments were very cruel, and torture was common.

All this seems very strange to us, but the social system under which I lived in 1871 was almost exactly like the life of our ancestors under feudalism. In the Stone Age all men went armed like animals that have tusks and claws. Later, when society was divided between the weaker males who tilled the soil and the stronger ones that fought in war, the soldier class wore swords every day. The "belted earl" is a notable figure in British history, just as the Indian chief, frontiersman, or cowboy is in ours.

Changes from Gunpowder

After the invention of gunpowder, which made armor useless, men of privileges took off their iron clothes and put on cloth, silk, and brocade. They still wore swords, but these were no longer ponderous cutting instruments, but light rapiers, for thrusting; for after heavy swords and bucklers disappeared, the fine art of fencing came in. Buttons were invented which took the place of the belt-support behind. Even after duelling disappeared gentlemen wore dress swords. Finally, in the reign of law, when courts took the place of combats, and reason and justice replaced brute strength, swords disappeared, but the buttons remained for ornament. Often, in later times, the back buttons were used to hold back the flaps of the coat skirt for easy walking.

Almost every race on earth that has risen from savagery to civilization has passed through the forms of the feudal system, which is really a stage of progress in the evolution of mankind. Feudalism arises only when what was once wild or waste land, anciently held in common and of little value, becomes, by increase of population and advance of civilization, of such importance that it is measured, mapped, and owned in detail, so that a census may be made of it.

Romantic Customs

A romantic feeling concerning the very soil itself grew up in the minds of the knights and men at arms, out of which arose a curious custom. Before a battle, when the lines of opposing armies were drawn up, each man knelt down and kissed the ground, or took a piece

of turf and put it to his lips as a proof of his loyalty to the owner of the soil he was to defend. Such a ceremony was very impressive.

Again, feudalism often means that society has a new bond of union. Instead of so many people being held socially together by the ties of blood, all claiming a common ancestor, the new ligament of society is land.

In theory, under the feudal system, the king owns all the land; but a king, as we understand the term, is impossible in a primitive state of society. Then, he is usually a fighter who can knock down or kill people.

In a highly civilized state, however, a king need not be anything more than a polite gentleman and a useful figure head, as he is in modern England, where he stands as the representative of all the ancient glories of the nation, while the legislative body, like the Parliament in England, or, as in the United States, in the last analysis, the Supreme Court, has the real power.

Much has been written about the kings, queens, knights, and castles of the Middle Ages, but little about the people. These found their greatest enjoyment in religion, because most of their amusements and recreations were, in one way or another, connected with the Church. Especially popular with all classes were the pilgrimages to the famous shrines of saints. Among the thousands, who during the centuries went on these pious errands, were many devout souls thoroughly in earnest, but for many more the pilgrimage was usually a picnic. In the later times

of Queen Elizabeth even a great political uprising or rebellion, in which thousands joined with weapons in their hands, was called "The Pilgrimage of Grace." These holy outings gave the plain people a good excuse and opportunity to leave the round of daily toil and to break its monotony by living a different kind of life, seeing other parts of the country, and beholding at a distance with their own eyes what was famous, while at the same time cultivating piety more or less. Kings and rulers had to watch these so-called pilgrimages, lest under their garb and mass might be concealed some political purpose.

The Horse

The horse was the most prized animal in feudalism, and to-day many family names mean "rider" or "horseman." Out of feudal customs grew heraldry and chivalry. The herald was usually a young man most gaily attired, and from his trumpet hung a cloth or silk banner, telling in brilliant colors and devices of the master whom he served. All communications at a distance, for parley or truce, between armies in the field or besiegers and castle, were begun by the herald sounding his trumpet. Then the messenger, usually blindfolded, delivered his message.

Most of the words in European languages meaning knights, such as rider, ridder, ritter, chevalier, etc., came from the horse (cheval), or the act of riding him; for no commoner, but only knights or their esquires could ride. Chivalry is the law of the knight, and out of the code grew many gracious and beautiful customs, when the spirit of Christianity prevailed

and the man on horseback felt it his duty to protect the weak and rescue the captive and show courtesy to all. When knighthood was in flower, chivalry was glorious. When it ran to seed, Cervantes the Spaniard laughed it out of the world, in his book picturing Don Quixote charging on his bony horse at windmills. In modern days our ideas of the true knight are best expressed by men who do and dare for right and truth. Happy is the nation that can rightly boast of so many whose names adorn the roll of twentieth century England.

Pilgrimages

Until the era of railroads or, at least, of stage-coaches almost every county was like a foreign country, one to another, and there were times when all the people in a village took to the road. Moreover, people could travel with more respect and under protection when they wore the pilgrim costume. Those who went to the Holy Land usually carried a cross staff, sewed a scallop shell on their hats, and brought back a palm, which they laid on the altar of the parish church in fulfilment of their vows. They were called palmers, and in time they and their descendants were so numerous as to have this word palmer for their family name.

It was characteristic of the Middle Ages that there should be a great variety of costumes, because each class, legal, religious, agricultural, artisan, beggar, heretic, criminal, etc., was separated from the other by a particular dress or mark, and a member of any class or order was thus recognized. As the religious

orders were established, one after the other, each wore a distinctive garb. There were gray friars, white friars, black friars, and nuns or sisters, popularly named from the color of their clothes. From most civilized countries these have now passed away, but, by slow evolution, the gowns and hoods of the monks have become the garb of college professors, masters, and doctors, who, with their varied colors and devices showing their degrees or the institutions of which they are alumni or by which they have been honored, make a brave showing on commencement days and festal occasions.

Wells, Crosses, and Fountains

The brighter tints were worn by people in more worldly society. In order to supply the palmers and pilgrims, who were hungry and thirsty while on their journeys, wells were dug, fountains built around springs, and crosses erected in many places, while hostels were established on the main roads, all of which gave to common life, in the ages before printing and steam, a picturesqueness and variety that is absent from every-day routine in our time, when all men dress very much alike.

As for the knights, the variety of their crests and coats of arms, banners and pennons, in all colors, fabrics, and metals, was bewildering. Kings and princes wore cloth and velvet crossed over with lions, fleur-de-lys, Irish harps, Scotch thistles, and many other designs, some very fantastic, until they looked exactly like chess men or the gaudy figures seen on playing cards—which, indeed, are pretty fair represen-

St Albans Pageant
1907
OFFICIAL POSTCARD
KNIGHT. 1381

tations of medieval folks. The ladies also put on the most gorgeous head-dresses, with long lace veils, and their caps or hair, supported on wires, rose above their heads. Pages and maids were also as gay as rainbows and flower gardens in their costume. As human nature under feudalism is the same in every age and all over the world, these also were the characteristics of Chinese feudalism, two thousand years before Richard the Lion-hearted, and of the feudal system in Japan, in the midst of which I lived, seeing its castles, pageants, and daily customs. Everything was gaudy and picturesque. Out of this system of showing by one's dress or armor, with emblems, to what family or master one belonged, grew up the science and art of heraldry. Even to-day Americans are proud of crests and coats of arms to show their ancestry, though these, except for family pride, have little or no meaning in our republic.

The Bright Side

Yet all this array of feudalism, with its castles and cavalcades, bright banners and tournaments, gaily dressed people on prancing horses, and much that was lovely to look at, cannot conceal the fact of the general misery of the people that underlay it all. What was true of China and Japan, was true also of England, and in like measure. Historians, novelists, and dramatists have told us a great deal about the bright side of things medieval, because these are more interesting to read in fiction, while in pageants and tableaux, acts on the stage, or shows made by moving photographs, they are more pleasant to look at. Yet none

of these reveal, but rather cover up, what happened to the great mass of people.

In reality, there never were any Middle Ages such as Scott has pictured, for he, like Froissart and Commines, from whose writings he draws most of his information, almost utterly ignores the poverty and toil of the majority of the common folks.

CHAPTER XII

THE HUNDRED YEARS' WAR WITH FRANCE

Separation

GREAT reforms followed the signing of the Great Charter. During the reign of John, the most worthless of all English kings, three great events which inured to the benefit of England took place. The king lost his continental dominions in France; he had a quarrel with the pope, which ended in the English Church being more independent; and a rebellion of the nobles broke out, which resulted in a general gain of popular freedom. After one hundred and fifty years of England's union with France through her Norman kings, the bond between the two countries was broken, because John refused to attend a feudal court made up of the dukes and counts of France. In revenge, the wrathful French king reconquered the territory. Thereafter English kings paid more attention to their duties at home than to their petty interests across the channel, and the English people felt they were governed less by foreigners than before.

Magna Charta was a seed, not a fruit. The modern popular notion of what the Great Charter is and the reality are far apart. It was Sir Edward Coke who, five hundred years later, invented the Magna Charta,

as people imagine it to be. One who reads the text will not find in it what many people imagine is there. In many respects it was more reactionary than reforming. There is no such thing as trial by jury and "no taxation without representation" in it. It is not a charter of "liberty," but of "liberties," that is, of the privileges and monopolies then held by the barons, not by the people. The document called for a return to old custom and was not a complete form of government.

Popular Parliaments

Nevertheless the promises which the king made in Magna Charta and its reforms were the germs from which have grown the glorious liberties of the English people. More than any other one document, or legislative text, it worked for the making of a free nation. Many if not most of the ideas of modern popular liberty in Great Britain were brought in from the outside, and the glory of the English people is their power to digest so many importations in blood and ideas. From this time forth national prosperity increased until Parliament became more and more the expression of the will of the nation. Here sat together not only the nobles and clergy, but also the representatives of the middle classes, who had a voice in the question of taxation.

Simon de Montfort, Earl of Leicester, head of the reforming party since the peace with France, after overcoming the king's forces in battle, was virtually master of the kingdom. He summoned a parliament in 1265, which is considered the actual basis of the pres-

ent English Parliament and of British constitutional freedom. Some have even called him "The Creator of the House of Commons." This idol of the people was slain in 1265 and they made his tomb a shrine. The good work went on after his death, and in 1295 the standard and model of parliament and the way in which it should be called together was fixed as a pattern for all later parliaments. Two archbishops, eighteen bishops, seventy abbots, seven earls, forty-one barons, seventy representatives of the shires, and two hundred delegates from the towns sat together. When official documents in de Montfort's time were published in English, it was like the beginning of a new continent rising above the waves.

Gradually the difference of position and interests between the older classes, representing the Church and the Land, and those who spoke for the masses, made it more congenial and convenient to occupy different rooms, and be organized as two separate bodies. The former came to be known as the House of Lords, including the clergy and nobles—the "lords spiritual and temporal," while the delegates representing the shires and towns sat down together as the House of Commons. These elected a "Speaker," to confer with the king and to act as their president.

Wool and Fish

The wars with France dragged along. As read about in ordinary histories, they seem very romantic and to have been caused almost entirely by questions of dynasty. In reality, they were mostly affairs of pillage of poor people's property, and hardly more

noble than the fights between the border ruffians and freesoilers of Kansas in old slavery days. Economic reasons had the greater weight. The Flemings, who needed wool for weaving, and the Englishmen, who reared sheep, were united on the subject of trade; while the French, who were always helping the Scotch in their wars against the English, disliked to have the English fishermen catch fish on their seacoasts. So the French constantly tried to keep the Netherlanders both from getting wool or making friends with their rivals across the channel.

It is true that to this war for a market there was added the personal quarrel of the two kings, for Edward had laid claim to the throne of France, which he thought he ought to have through his mother, wife of the French king, who had no sons. The Salic law of France forbade women to occupy the throne. The French crown lawyers decided against Edward's claims, while the French people wanted no foreigner, especially one from England, to rule over them. With two such questions to settle—wool supply and a throne—the quarrel promised to be more than a border brawl or an affair of kings, but a war on a national scale. The disputes between the two governments increased in bitterness, until at last Edward III boldly advertised his claims in true medieval fashion. Richard the Lion-hearted, his ancestor, had adopted as his "arms" three running lions, but Edward, not satisfied with these, now "quartered" the royal arms with the fleur-de-lys, or lilies, which had been the distinctive emblem of the French from the time of Clovis. Edward meant by this

that he laid open claim to the French throne and expected to win. War preparations were now at fever heat. Edward placed great dependence on his archers, whose skill and power added a new element in long-range fighting, almost equal, in proportion, to that noticeable when the rifle took the place of the smooth-bore musket. The arrow was to excel the lance, and the man on horseback be little better off than the footman.

English Archers

At this time in England the old weapons which had been very formidable in the days of Anglo-Saxon pirates, when men fought hand-to-hand in close combat, had been mostly replaced by the bow and arrow, which were more to be depended upon than lances or battle-axes. The English long bow of yew or fir—hickory being unknown in Europe—stood over five feet high, and the "cloth yard shaft" made the popular war equipment with the English. Even from boyhood the men were trained in archery. With the arm above the shoulder, each man aimed from the eye. The bowmen, with a quiver, or belt full and easily drawn from, could discharge their shafts very rapidly, hit the target every time and the bull's eye often, so that in battle a body of these alert men, like a battery of quick-firing guns, could make what seemed a snowstorm of missiles. The foot soldiers were trained to keep their bows in water-proof cases, so that the strings, of which each man had three, might be dry even in wet weather.

One other secret of the success of the English lay in the quality of their soldiers, who were native volun-

teers, serving under high pay, and not mercenaries or forced levies. Even at sea the archers acted as marines. At Sluys, a harbor in Belgic land, the English arms and tactics demonstrated that they possessed naval skill and sea power for which for nearly seven hundred years the English have been famous. The long bow and the cloth yard shaft won the victory even on the water, for the French ships were soon piled with the dead, so that the English boarders, once on deck, easily captured the enemy's vessels.

Arrows vs. Cross-bows

There is nothing more disgusting, horrible, and even degrading to humanity than war, when it consists chiefly of plunder and incendiarism. These were the general features of the Hundred Years' War. There are certain virtues in the soldier which ought to survive the coming abolition of war, and the battle of Crecy is justly renowned in history for teaching lessons never to be unlearned. On the French side there were mercenaries from Genoa, in Italy, who carried heavy cross-bows and formed the first line of attack. Behind them were the French knights on horseback. Even under favorable circumstances it took a long time for the Italians to wind up the bow gun, put on the bolt, take aim, and send it flying; while, on the other hand, the English bowman could shoot two or three arrows in one minute.

In this battle the Englishmen, posted on sloping high land, protected by the village and forest, were in a compact body and kept good order. The poorly disciplined and badly massed French force would have

to charge up the hill. Just when the battle was about to begin a thunder-storm broke over the ground, and, besides making the turf miry and bad for the cavalry, the rain wet the strings of the cross-bows, making them useless.

With dry strings and strong bows that twanged in chorus the English archers opened the battle. So many cross-bowmen were killed by the steady flight of arrows that the French knights, fearing to lose the battle, charged headlong through and among the footmen, riding over them as if they were dogs. In spite of their haste and brute courage, they could not reach the English, because so many men and horses were killed by the shafts that they were unable to advance rapidly, and, moving in a slow mass, as they were compelled to do, became easy targets for the archers. The victory was soon wholly on one side, and that side the English.

Siege of Calais

Edward's army was able to leave the French behind them and to invest Calais so closely for nearly a year that, after a brave defense and only when near starvation, the leading men of the town agreed to surrender. Edward imposed very harsh terms upon them, because out of that city had gone forth many French ships to harry the English coast, and he was now more revengful than ever over the obstinacy of the defenders. He required that six of the principal citizens should appear before him in their shirts, bareheaded and barefooted, bringing the keys of the city. When this half-dozen of eminent persons appeared before the king they fell down on their knees and begged for mercy. The

monarch ordered the block to be brought out and the men to be executed. One neck was down to the wood and the axe raised, when, at the intercession of Philippa, the queen, their lives were spared. The French were expelled from the city, English settlers invited in, and Calais remained English property for over two hundred years.

Despite all the glory of Crecy, the English as well as the French were exhausted in what history declares to be a most foolish war, and peace was made. The chief knightly figure in it was Philippa's son, the Black Prince, known from the color of his armor which he always wore. As the mirror of chivalry he looms grandly in English romance, and his tomb at Canterbury attracts many lovers of the good old days when warriors dressed in steel and loved to butcher each other for mere pleasure. The rules of chivalry reached their acme in the Black Prince.

In 1346 Edward founded the Order of the Garter, which is the oldest and most highly honored fraternity of knights and nobles. To it now belongs the Mikado of Japan.

The Black Prince

Nevertheless, this glorification of arms made war seem continually necessary and desirable. The passion of the French knights, which was to get immediately into personal contact with their enemies, often amounted to a species of insanity. It was at times so uncontrollable that it led not only to their charging through and over their own footmen, on whom they looked with contempt as belonging to a lower order, but

it often secured their certain defeat. This was shown not only at Courtrai, the Battle of the Spurs, in 1302, when hundreds were killed by Flemish working men in arms with their boar spears, but also at the Battle of Poitiers with the English in 1356. The English in retreat had been intercepted by the French army and were willing to make terms, but the French, overfond of fighting, attacked at a disadvantage. The English, under the Black Prince, won victory, leaving many French nobles dead on the field, besides carrying the king, the dauphin, and many counts, dukes, and gentry prisoners to England. Finally, a peace was agreed upon in 1360, which it was hoped would end the war.

To-day the seat of the Hundred Years' War in the south of France is a romantic region to travel in because of its many ruined castles and manor houses. Instead of the crimson blood of war the red wines of this district, generally named after the chateaux near the vineyards, are now famous, and the vinyards are more profitable than the bloody and wholly unnecessary squabbles of over five hundred years ago.

CHAPTER XIII

FIRST MOVEMENTS OF THE PEOPLE

THERE was no true English nation until the Norman, Saxon, and other elements were blended together, and French and Latin gave way to the composite speech of the land. The people began gradually to discover their power. From the close of the Hundred Years' War we find that under a succession of leaders they steadily gained influence and guaranteed rights, until England became the leader of freedom among the nations of Europe. Several notable events hastened the evolution of popular rights.

The Black Death

Between 1348 and 1350 the black death, or bubonic plague, ravaged the country, sweeping away people of all classes. This pestilence at first checked progress and enterprise, but later, by causing a great scarcity of laborers, greatly improved the condition of the villeins, or serfs, who, from being bound to the soil, became free to move about and make their own terms with their employers. In the succeeding years, although the fortunes of the peasantry rose, there were many causes of bad feeling between the upper and lower classes. When in 1381 a new burden, the poll or head tax, was laid upon the community, the peasants

rose in insurrection, turning their wrath not only against the tax collectors, but against the nobles, gentry, monks, and all other privileged classes. Various mobs moved on London, where they were led by Wat Tyler, who entered the city and the Tower and put a number of people to death.

The king agreed to meet the rebels, and did so at Mile End, east of London. The people asked to be entirely free from serfdom and some other burdens, and begged for pardon for their uprising. The king deceived them, promising to agree to their demands, but intending all the time to break his word. At a second meeting between the king and the popular leaders a dispute began, in which a noble stabbed Tyler. Then the king, pretending to be the friend of his people, but acting as a wolf in sheep's clothing, cried out, "I will be your leader!" The peasants followed him, only to be led into an ambuscade, for they were soon surrounded by the royal troops. Being disarmed, they were sent away. From this time forth, by the forces of the government, legal and military, many people were executed, charters withdrawn, and things seemed to remain very much as they were before.

Wyckliffe and Lollards

Nevertheless, the cause of popular freedom made progress. One of the greatest friends of the people was John Wyckliffe, who taught that even royal "dominion was founded in grace," and no one had any right to property unless he obeyed the laws of God. In other words, Wyckliffe took seriously what Jesus Christ said, taught, and lived. Instead of putting his

convictions, as a good disciple of the Lord, into creeds, ceremonies, prayers, and keeping religion inside of walls and cells, Wyckliffe expressed them in life. He trained up and sent out hundreds of preachers who used their native language and that of the people. These men were known as "poor priests." Of course they were jeered at by their enemies and called "Lollards," a Dutch word, which meant in England that they were heretics; that is, they held opinions which those in power declared to be false. Wyckliffe tried to realize the kingdom of heaven on earth, and he knew there were other ways of doing this than by simply going to church. The prelates, alarmed at his applying democracy in this very Christ-like fashion, convicted Wyckliffe of heresy, which is the usual way of getting rid of troublesome men in the church. Nevertheless this friend of the people retained their love.

Wyckliffe had the Bible translated out of the Latin into English, which the common people could read. Now if there was anything that medieval kings, lawyers, and priests hated, it was to have the common people learn what they were certain to find in the Bible, in which the weakness and folly of all who abuse their authority is exposed and condemned, and it is shown that God gave the Hebrews a king in his wrath. The church authorities in 1381 silenced Wyckliffe, and summoned the Lollard preachers to trial.

Although Church and State, as of old they joined to plant the Cross on Calvary, tried to prevent men from thinking their own thoughts, and several of the preachers were promptly burned alive, nevertheless, the new

ideas spread like wildfire. During the next fifty years over sixty of the Lollards were hanged or given to the flames for what was called heresy and treason. Outwardly the Lollard movement died out, but its power and influence lived on in other forms. One direct result of it was that the speech of the common people became not only the spoken language of all Englishmen, but began to be used in literature.

Books and Reading

All reading matter was yet very expensive, and had to be copied by hand with a pen, for printing had not yet made it cheap and easy to get. Nevertheless, such books as "Piers Plowman," and those of Geoffrey Chaucer, who wrote "The Canterbury Tales," enabled men to enjoy seeing their own language in writing, while they laughed at the stories, the allegories, and the funny incidents. Books make pictures to the mind. For the people, it was like looking into a mirror to see their own life thus reflected in both the prose and poetry of men who could see, as well as think.

Joan of Arc—Witchcraft

The war in France dragged on, but the tide began to turn against the English, because the French were fired to new enthusiasm when led on by a young girl, named Joan of Arc. She was finally captured by the English and, after an absurd sort of a trial, was accused of being a witch and burned to death in the market square at Rouen. This was the usual way in the Middle Ages of condemning a woman for being a "heretic." Joan was only one of millions of victims

to the superstition which dominated Europe, for both priests and laymen were at times insane on the subject of witches. Belief in witchcraft was one of the mental diseases that for centuries raged like the plague all over Europe, as it still rages in pagan lands, being probably the greatest of all obstacles to enlightened religion.

The English were at last driven out of France, except from Calais, and hostilities ended in 1453. Like most wars, this one left an awful legacy of hatred between the two countries, and it hurt England even more at home than abroad, for her nobles and gentry, so long accustomed to arms and pillage, could not settle down to peaceful occupations. One of the direct results at home was a civil war, not of the people, but among the mercenaries and partisans of the houses of York and Lancaster, which lasted for over thirty years. The Yorkists chose a white and the Lancastrians a red rose as their emblem.

Although the fighting took on some romantic forms, and has been presented in pictures and on the stage so as to appear very attractive, yet the people at large were but little concerned in the matter. Indeed, the whole course of affairs rarely rose above the dignity of clan fights and family squabbles. The situation was much like what I myself saw in feudal Japan, and a curious sight it seemed, that there should be civil war in the country, though nobody who earned his own living seemed much concerned about it. Except the privileged people, who wore swords and paid no taxes, few seemed to care about it.

Wars of the Roses

No great principle was involved in the War of the Roses, and only jealousy and mutual hatred seemed to rule those who kept on betraying and murdering each other in petty skirmishes, confiscations, waste of property, and the beheading of many prominent people. The result was to weaken the nobility and to prepare the way for a closer union of throne and people, which the Tudors were able to consummate. Meanwhile, the middle classes of England were increasing in importance and influence.

When Edward IV died in 1483, he left two young sons, and one of them was actually crowned as Edward V; but as he disappeared and no one ever knew what became of him, it is believed that Richard, Duke of Gloucester, his uncle, had him and his little brother smothered to death in the tower. Shakespeare has put the story in a drama. In our time two skeletons of boys were found, which are believed to have been those of the victims.

Becoming king, as Richard III, the reputed royal murderer was killed on the battlefield of Bosworth, by Henry Tudor, Earl of Richmond, who by agreeing to marry Elizabeth, daughter of Edward IV, gained the loyalty of many of the Yorkists, thus healing the long feud between the two houses. What is called the Tudor rose, a composite figure, was chosen as the emblem of the combined house of York and Lancaster, and the new king was crowned as Henry VII. He became one of the ablest of English sovereigns. The rose is the national flower of England.

The Tudor Sovereigns

Now began what is perhaps the most glorious century England had ever known. Every one of the five rulers of the Tudor line are famous or infamous in history, and two at least are colossal figures. Yet it is to the activity of the people, even more than to the throne, that the credit of making England great belongs, for never did Englishmen exert themselves more, while the realm received from the Netherlands the richest infusion of blood and the greatest gifts in civilization she had ever known of the many poured upon the island.

The title of Henry VII to the crown was rather an uncertain one, yet people and Parliament accepted him. Like many of his successors, he had much trouble and at times his crown lay uneasy on his head, because there arose several persons called pretenders who disputed his right. They belonged to a class found only in monarchial countries all over the world, and from which England has suffered much in costly civil wars and bloodshed. Sometimes they are only figureheads of bands of partisans. Every land in Europe, besides China and Japan, Persia and India, has been plagued by them, the common people having to bear the suffering inflicted. These pretenders claim to be the true heirs to the throne.

Henry caught one of this sort and made a kitchen scullion of him. Another was a Netherlander, named Perkin Warbeck. He had been carefully trained to personate the younger son of Edward IV, one of the boys murdered in the tower. Going from one conti-

St Albans Pageant
1907
Official Postcard
LADY of RANK
1461.

nental court to another, he stirred up hostility to England, and thus kept the country in a constant dread of invasion. Finally, in 1497 he landed in England, but was seized and later hanged.

A Spanish Bride

Henry VII had two sons, Arthur and Henry. To cultivate the favor of Spain, then very powerful, a marriage was arranged between Arthur and Catherine of Aragon, who was the daughter of those monarchs of Castile, Ferdinand and Isabella, the patrons of Columbus. Catherine made the voyage and was married to Arthur, but the bride was soon left a young widow. Remaining in England, she wedded her brother-in-law, the king's son Henry, just as in our time, Queen Mary, married first to the elder Prince of Wales and left a widow, became the wife of the prince, who became George V.

Of Henry's two daughters, Margaret, the elder, was betrothed to King James IV of Scotland, which was then like a foreign country. Since there were no regular paved roads then existing, but only horse tracks, the princess had a hard time of it in getting over the rough places and mudholes while travelling northward. On a palfrey, in the lovely month of roses, when England was glorious with green fields and flowers, though the forests still covered much of the land, she set out with her maids and guard of honor to a stormy career, amid the Scottish factions and clans. On the 12th of June, 1503, she slept in the little village of Scrooby, in the summer palace of the Archbishop of York, later Cardinal Wolsey's, wherein over a hundred years later

the Pilgrim Fathers had their church, and whence, in the time of Margaret's great grandson, they fled to Holland and America. Margaret, like so many princesses that were moved about like pawns on the chessboard of politics, had a chequered career; but through her descendant, James, the crowns of England and Scotland were united.

By using his children as diplomatic pledges Henry secured the friendship of surrounding nations. His little daughter Mary was betrothed to the king of France. He had able and loyal ministers and was himself a shrewd and industrious king. He put down the lawlessness which, during the War of the Roses, had sprung up like a rank growth of weeds in a garden and that now threatened to choke out all the flowers. His hand of iron crushed all outlaws and transgressors, so that at one time the whole country seemed "covered with gibbets." The king was determined to make the law of the land and the courts take the place of the might of the sword. This process tended to weaken the nobility, and to give the people more power.

Pillory and Prisons

Prisons are not known among savage people. It is only as civilization advances that confinement becomes the rule, in place of the death penalty. At first, however, punishment takes on horrible forms, and torture, cruelty, mutilation, cutting off of hands, ears, noses, is common. In England heads chopped off and bodies cut into quarters, ears nailed to pillories, people put in the stocks and the mob pelting them with eggs, stale vegetables, and other missiles, and persons

with cropped ears, slit noses, and marks of the branding iron were quite common. War customs were modified also. Instead of cutting off as many heads as possible and exposing them on poles or gates, the warrior's prowess in battle was shown in heraldry. Or, the Saracen's Head, Turk's Head, Indian's or Negro's Noddle was used for the name of a hotel or a pie pan, or engraved, painted, or embroidered on coats of arms. Often these gruesome designs served the druggist or grocer for a shop sign.

Naturally, the king's advisers, when thus started, went too far, by abusing their power. Though at first of great value, the court of the Star Chamber made too free use of prisons. Its proceedings were very much, in form and spirit, like those of the modern Russian "administrative process," without public trial and with dungeons and Siberian exile. In time the Star Chamber became something to be hated and finally abolished. The framers of the Constitution of the United States had in view many of the abuses which disgrace English history.

The English on the Seas

Meanwhile commerce extended on every side, at home and abroad, for the government now gave less attention to foreign wars and more to the increase of material prosperity within. In 1496 the Great Intercourse, or commercial treaty, made between the Netherlands and England, vastly increased trade, while the company of English Merchant Adventurers were given a larger charter, with a seal and coat of arms. To stimulate natives in commerce, foreigners

were now hindered rather than encouraged. About the same time that the Hundred Years' War with France ended, the Turks captured Constantinople, closed the old land routes to India, and thus forced western Europe to seek new avenues of discovery and commerce. To reach what was the richest part of the civilized world, India and China, was now the ambition of Western nations. The Portuguese found a new sea-path round the Cape of Good Hope, and this quickly changed the economic situation.

Foreigners, as, for example, from Germany and Venice, came less to England, while English ships ventured not only to the continental ports of the Netherlands and Germany near by, but far northward into the Baltic Sea and southward into the Mediterranean. Among the Turks and Saracens the common name for all foreigners or people in or from the West was Ferangi, that is, the Franks or French. Walter Scott shows this in his novel "Count Robert of Paris." Gradually it became known, at Constantinople and in the Turkish empire, that there were such people as the English in the far western ocean, where Europe ended and populous islands faced the Atlantic waste of waters.

CHAPTER XIV

IN THE DAYS OF HENRY THE EIGHTH

East and West Coasts

A GREAT contrast is to be noted in the tastes and careers of the men living on the opposite coasts of England. Those in the eastern counties excelled in trade. The inventions and comforts of the continent were introduced chiefly by them. Small ships, not requiring much skill in management or knowledge of seamanship in the navigators, were able to clear from Bruges or at Antwerp and unload at Norwich, or the inland river towns of England. On the western coast, no land being near, the seamen became bold and enterprising, venturing far out on the ocean to discover distant countries. Of this noble enterprise, Bristol was the centre. In 1496 Henry gave authority to a Venetian merchant, named John Cabot, to organize an expedition under the English flag. He sailed westward in 1497 with Sebastian his son, and after three months came back, having explored the coast of Labrador and made a map of his discoveries. On this enterprise the English long afterward based their right to plant colonies in America.

Other expeditions, usually moving directly westward, were sent out, but as the English went out to find gold,

but not only with ice and snow, they gave up further exploring enterprises for a time. Even Cabot's venture was hardly known to the people at large for over fifty years. To-day they are proud enough of Cabot's discovery of America. On the hill at Bristol where, later, Cromwell built his fort, a lofty stone tower blossoms at night with a pair of brilliant electric lights in honor of the two Cabots, father and son. I have often slept in this historic city in a room directly under this beacon.

Influence of Italy

The spirit of enterprise had been awakened among Englishmen, and new interests and ambitions filled the mind of seafaring men. For this new stimulus thanks are due to Italy, the country that raised up Columbus and gave the world a new continent, but never owned any land on it. Italy sent not only her merchants and bankers to England, but she made it pleasant for the islanders to visit and travel in the sunny southland. What is called the Renaissance, or the re-birth of learning, began in Italy. There the ideas and modes of the Greeks and Romans were being recovered, classic languages studied, and ancient works of art appreciated. New books were written and printed, which made the rich world of thought, once old but now new, known to all. When the English travellers came back from Italy they brought with them a new climate of culture and opinion. The discovery of such a world, long buried and forgotten, was at first vastly more stimulating to the mind of Europe than the new one in geography. In its first effects it

was even more surprising than the discovery of America. Yet both were colossal gifts to the imagination.

England had long been far behind the continental countries in civilization. Many of the comforts of life, so common elsewhere, were still unknown to her people. These, as a rule, slept on rushes strewn loose on the floor, with logs or blocks of wood for pillows. They knew little of underclothing, linen goods, stoves, skates, carriages, hops, garden vegetables, and scores of what are now necessities, while in painting, sculpture, art in general, and civil architecture, England, though rich in abbeys and cathedrals, was a poor country as compared with those south of the Channel. Furthermore, nearly all her wealth and population were in the southern half. The northern part, besides being sparsely inhabitated, was very poor.

Erasmus and Greek

Greatest of all the continental scholars who came to England was Erasmus, who had made himself master of Greek. He liked the people and thought the English maidens "divinely fair." Besides translating the Bible into elegant Latin, from which scholars put the Holy Scriptures into the languages of the common people in the various countries, he collected over three hundred manuscripts from the Greek scholars, and from these made a new and accepted text of the New Testament, which became the basis for the English Bible. When the Turks took Constantinople the learned Greeks were scattered over Europe. The study of the classics revived, Greek was taught at Oxford, and the "new learning," or "humanism," became fashionable among

the educated and privileged classes, the influence of which was soon visible in art and sculpture. Yet England had very little painting until Dutch and Italian artists came to the island.

Sir Thomas More, the friend of Erasmus, was one of many reformers, who wanted to see war as a trade abolished and society otherwise improved. Sir Thomas did not dare, like the witty Dutchman, who, in his book, the "Praise of Folly," made fun of the lazy and ignorant priests, to be too free in direct criticism of the bad things in the Church, which so greatly needed reformation, so he wrote a book called "Utopia, or No Man's Land," in which he showed how evils could be remedied and abuses abolished.

Ideal Communities

This book belongs to that great class of imaginative writings, which, beginning with the glorious dreams of the Hebrew prophets, who pictured a commonwealth of all humanity, was continued in Plato's Republic and has ever since been prolonged, even to our day, for "hope springs eternal in the human breast." By picturing to the mind a state of society in which ideals have been realized, a prophetic dreamer stimulates thought as to how to make the world better. Another famous English writer, Harrington, in the later "Commonwealth Era," set forth many ideas of things then unknown, which became realities in the American republic, thus furnishing New World answers to Old World questions. One good result of the labors of Erasmus and men of his age was seen in the founding of new professorships and colleges, and of schools in

which young pupils were encouraged to learn by being cheered and rewarded, rather than forced and beaten. Soon what are called "public" schools—though these were not the same as those in tle Netherlands and America, supported by taxation and open to all—sprang up, in which many boys and some of the girls were well educated.

Printing and Schools

Possibly even more important was the introduction of that Chinese invention of printing, long known in Korea and China, which is usually accredited to Europeans. William Caxton, trained in the Netherlands, brought his press and type, and opened a printery—as the Dutch call it—near Westminster, in London. Although other presses were set up and books multiplied and became cheap and fairly abundant, it was a long time before free printing in English was allowed by the government. Kings and prelates were afraid of the people and of the popular study of the Bible, lest it should expose the follies and weaknesses of those in authority. Both publishing and Bible translation were considered very much as coinage—a matter to be allowed by the Crown. Tyndale, the great scholar, was put to death by Henry VIII for translating the Bible. It required a Milton, with his seraphic eloquence, to get for English people the "liberty of unlicensed printing," which did not come for nearly two hundred years afterward, although from the first it was free in the Netherlands. So also in popular education, England lagged far behind Scotland, where a system of common schools, encouraged by John Knox, quickly changed

an ignorant and semi-barbarous nation into a body of intelligent people, whose work, in many countries and climates in the world since Knox's time, seems amazing in both quantity and quality. Nine-tenths of all the good things in England are of foreign importation.

Amid the increasing wealth and prosperity of the nation Henry VII died, in 1509, and his son became king, as Henry VIII. "Bluff King Hal" was athletic, handsome, and well educated, full of good humor, fond of pleasure, especially of out-of-door sports, and, during the early part of his reign of thirty years, was immensely popular. Historians divide this period into two parts—his early years, when he was young, and Cardinal Wolsey was his prime minister, directing the nation's policy; and the latter half, when the great reformation in things social, economic, and religious brought in a new world of thought, which Henry was too selfish and too sensual to appreciate or understand. He married Catherine of Aragon, his brother's widow, and was continually active both in war and peace. At first he gave Wolsey, the churchman, and his advisers very nearly complete control of affairs.

Wolsey, son of a butcher in Ipswich, was one of the ablest men in English history. To the glory of the Church, be it said, the poorest boy might by learning and character rise to be greater even than kings. Born to command, and to force his will upon everyone, except the king, to whom he professed to submit in all things, though in reality steadily gaining influence over his sovereign, he was a worldling at heart. Nothing seems in greater contrast than the life of so-called

princes of the church and that of Jesus when on earth, with his disciples who were fishermen and mechanics. In imagination and on canvas the Italian and Spanish artists painted Peter, John, James, and Bartholomew as if they were senators and lords of castles, wealthy and mighty. The Dutch painters, like Rembrandt, living in a republic, who loved such subjects as Moses appointing elders, rather than Samuel anointing Saul as king, pictured the twelve apostles as they were—plain men who earned their own living. Instead of glorifying popes, cardinals, kings, nuns, and monks, they transfigured on canvas the toiler, the home and barnyard, the mother and common life. Only gradually did English pictorial art represent reality, and most of it came from over the sea and was brought by continental artists.

Cardinal Wolsey

Wolsey lived like a baron in a castle. He had several hundred richly attired retainers following him. He built luxuriously furnished houses, such as Hampton Court, gave banquets and entertainments which were noted for their elegance and splendor, and enjoyed an enormous income from his various appointments. No politician exceeded him in getting these spoils of office. He was not only cardinal, but the Pope's legate, lord chancellor of the kingdom, and Archbishop of York. He was very busy and lived the strenuous life continually. Yet he was absent most of his life from his see of York in the northern city and region, where his duties really called him. Among his summer palaces, or hunting lodges, was that at Scrooby, in the county

of Notts, which he probably never saw until his later days. Here was a fortified palace, with a moat, and three fish-ponds for Friday food. Inside of this house, two generations later, the people who became the first settlers of New England met for worship, holding to a polity in church government like that of the early Christian church, and at the antipodes of Wolsey's ideas. The cardinal also founded a college for the training of priests at Ipswich, of which the ruined gateway covered with ivy is now the only trace.

It is a long story to tell—that of the quarrel and separation of Cardinal Wolsey, the man in red clothes, and King Henry, whose robe was bordered with ermine —or to name all of Henry's six wives, or to tell why and how he married, divorced, or beheaded them, very much like old Bluebeard in the fairy tale. The whole subject is very interesting to those who love controversy, especially between Catholics and Protestants, as well as to romancers, picture-show makers, and dramatists, but to an American the affairs of kings and queens are of far less importance than the doings and welfare of the English people.

Intellectual Movements

It is perfectly absurd for any one to think that Henry VIII "created" the Anglican Church, or that what is called the Reformation was accomplished in England chiefly by him. Indeed, it is hard to tell whether he was as much a defender of the faith as a ravager of the Church. The roots of English piety were too deep to be greatly disturbed by either friend or foe, native or foreign ruler, Italian or Englishman, or by

pope or parson, bishop or deacon, churchman or infidel. It eventuated that neither Henry nor his daughters, the reactionary or "Bloody Mary," or the calculating Elizabeth, the radical Unionist Queen, were able to play the rôle of Canute any more successfully than the Dane, or to dictate the ultimate channel in which the still, deep waters of English faith were to flow.

Burn or behead England's best or worst men as he would, Henry could not quench the truth or stop the flood of new ideas. Preferring a good conscience to comfort or royal favor, earnest seekers after truth crossed the sea into Holland and imbibed Dutch ideas of freedom, for in the Netherlands printing was free; or, they went into Germany or to Geneva, and studied the Bible and theology. They learned democratic ideas about education from John Calvin, the real father of modern public schools. Later, these men came back with notions about the rights of the common people that were very disagreeable to the lords, whether temporal or spiritual, in all kingdoms. As the king aged, he increased both in weight and bad temper. He was so irritable, harsh, and capricious that the whole country breathed a sigh of relief when, by his death in 1547, they were rid of such a ruler.

CHAPTER XV

THE GREAT ERA OF ELIZABETH

While the new ruler, Edward VI, was a minor, the kingdom was under the control of a Protector, the Earl of Somerset. Meanwhile the Reformation went on, the faith becoming all the purer for having no "defenders" like Henry.

The Prayer-book

A new prayer-book was prepared entirely in English by Archbishop Cranmer, who had studied in Germany and had married a German wife. The English Book of Common Prayer is a treasury of chaste, solemn, and beautiful language. Many of its choicest phrases and exquisitely beautiful passages are taken from Old German manuals of devotion. Much more of its substance comes from the Latin and Greek divines, while not a little is transferred directly from John Calvin's liturgy. Thus, with slight revisions, it has become a residium of the noblest thought in purest language, the deposit of centuries of pious devotion.

Meanwhile in the churches many of the ritual forms of medieval Christinaity, of which the primitive church knew nothing, some of which were very probably borrowed from Buddhism, were abolished; as were also fasting, the celibacy of the clergy, penance, and pil-

grimages. Church doctrine was fixed in the Thirty-nine Articles. Although many people wished to return to the old forms and traditions, while others thought that the changes had not gone far enough, the use of the prayer-book was made compulsory in 1552. The chantrys, or memorial shrines, in which prayers were offered for the dead, were abolished, and in their places schools were established.

Axe and Block

So many other changes, social and economic, took place that the era of the Tudors seems like that of a general revolution. Especially notable was the system of large land holders, who bought up or drove away the small farmers and enclosed vast areas for sheep pasture, making a new kind of feudalism. In vain the people rose in revolt, for they were put down by armed force. Thousands were killed and the evicted farmers turned into paupers. Somerset tried to reform matters, but he himself was later imprisoned, tried, and beheaded. The axe was kept busy and heads tumbled off very easily in those days. The Tudor era was a great time for chopping blocks, and the noddles of noblemen and men in office fell off so numerously that one might have built from them a barrow like that on an ancient field of slaughter. Many a lord or lady who to-day, robed in silk and adorned with jewels, basked in the sunshine of power, might be to-morrow clad in the black dress of the criminal, to lay their necks for the deathsman to strike off on the block. One of the saddest places on earth is the chapel of St. Peter in Chains, in the northwest corner of the

Tower Green. Though the marked tombs there are only a few, they seem numerous enough. Thousands of Englishmen have been betrayed or slaughtered, beheaded or gibbeted in the name of the law, though many of them, women as well as men, were the victims of personal spite, envy, and selfishness.

Edward VI died in 1553 of consumption. The Duke of Northumberland, the king's guardian, who wished to keep the power, forced his niece, Lady Jane Grey, seventeen years old, to be proclaimed Queen; but Mary Tudor, daughter of Henry VIII, raised an army, overcame her foes, and Jane Grey was ordered to the block and beheaded. Mary married Philip II of Spain, and by the orders of this loveless pair Parliament and many churchmen returned to the Roman form of the faith, while over two hundred persons called heretics were burned to death. Above the ashes of some of these martyrs churches have since been built. Philip deserted his wife and returned to Spain. "Bloody Mary," as the people called her, died in 1558, and was succeeded by her sister Elizabeth. In old Boston there was a chantry, in which the souls of Philip and Mary were prayed for.

Queen Elizabeth

With the new queen, then twenty-five years of age, who inherited the vigor of her father and was fairly well educated, came a new era of prosperity. Her one great idea was to unite the people, bind them to the throne, and make England great. She was wise in making Sir William Cecil and Sir Francis Walsingham her ministers. She prevailed upon Parliament

to pass new laws, reintroduced the prayer-book, fixed the doctrines of orthodoxy in the Thirty-nine Articles, and reshaped the national Church. Although it had been the vehement profession of the churchmen that the Anglican was "a true Reformed Church," it became under Elizabeth a compromise, holding a middle position between the Roman Catholic and the Reformed churches of the continent. Neither the Puritans nor the Catholics were satisfied with it, while there was a large majority that had studied the New Testament carefully and were disgusted with the idea of having a church made by government. They wanted the queen to keep her hands off. In the long run, the Puritans won their main contentions.

Dutch Independence

In foreign affairs, Elizabeth for a long time followed a vacillating policy. The Dutch republicans had revolted against their overlord, Philip II of Spain, looking upon him as a prince who had violated his oath and trampled on all law and who deserved to be deposed. To this they finally came by forming a federal union of the seven states in 1579, and when Philip would not change, they declared themselves free and issued their Declaration of Independence in July, 1581, setting the English, the Americans, and all other people a good example. Elizabeth wanted to see Spain, the great rival of England, humbled, but she did not like the idea of common people casting off their sovereigns. It was a long time before she would really help or encourage the republican Dutchmen. Finally, she allowed the London merchants to lend the

republic £100,000 at high interest, but she took care to get good security. About six thousand English "help troops" served with the Dutch, and the British Army, as a permanent organization, virtually began its existence in Holland. For a long time most of the tactics, formations, and words of command were those learned in Holland, while to this day the military terms "taps," "tattoo," "forlorn hope," "right about," "left wheel," etc., are of Dutch origin. When the English veterans returned home, some to be innkeepers, a favorite name for a public house was "The League of Seven States," meaning the federal Dutch Republic. In later generations, when both memory and paint had faded, illiterate sign painters retouched this, making it "The Leg and Seven Stars."

Although her sea captains made many raids on Spanish property, doing exactly as filibusters and buccaneers do, both she and her ministers sharing in the plunder, Elizabeth postponed war as long as possible.

Notwithstanding that her own court was busy with festivities, negotiations, and plots, which, as in Oriental courts, mingled in one mess state and personal affairs, little things and great, the queen succeeded in bringing order and quiet within the country. During the Tudor period there was little separation between the court and the government, a situation that was very different from the present time, when the king is hardly more than an hereditary president, who receives his regular salary or support under the name of "the civil list." One of the good things done by Elizabeth was the reform of the currency, and ever since England

has been a model for all nations in coining honest money and keeping a solid basis of credit by holding plenty of gold and silver.

Mary, Queen of Scots

There might have been other pretenders to the throne, but the greatest of all was Mary, Queen of Scots, the granddaughter of Margaret, that sister of Henry VIII whose journey northward we have noticed. According to the old canon law it might be, as many people still believe, that Mary, who was eight years younger than Elizabeth, had a better claim to the throne of England than had Elizabeth. She had been educated in France and married the heir to the French throne. At the court of France, where intrigue was a fine art, she had gained her shrewdness in plots and her deep cunning. Very beautiful and attractive, she used her charm as a woman to further her own designs, and was abnormally fond of scheming. After various adventures, her people drove her out of Scotland and she fled to England, asking Elizabeth to help her to regain her throne. Instead of this, the Queen of England, not considering that her own life was safe amid the plots made continually by her enemies, kept Mary in prison seventeen years. In the end Elizabeth used her minister, Davidson, as the catspaw so as to get rid of Mary, while throwing the blame on some one else. We shall see this, and also that this beautiful and unfortunate woman was in large measure the unconscious cause of the settlement of the northeastern states of the American Union by Englishmen of radical and democratic ideas.

The Queen and Her Lovers

The queen's people and council were anxious that Elizabeth should marry, in order that heirs should be provided for the throne; yet, as the selection of a husband was a matter of politics as well as affection, the Virgin Queen succeeded only in playing the flirt most of her life and died unmarried. One of those little fellows, whom she pretended to favor, she called her pet frog. In our day, an ingenious writer, like a smart lawyer who makes out a "case" from very scanty data, has tried in his book to prove that the queen, called Elizabeth, was a man in disguise, and he gives some plausible reasons for thinking so. However, the comments made at the time in the letters of foreign envoys at the English court on Elizabeth's dress and figure, settle the case in favor of her womanhood.

Elizabeth vacillated between the one lover whom as a woman she wished to wed and the various men who wanted her hand. She felt that, as a ruler, she must marry. In her the woman and the queen were ever struggling. What she felt like doing as a daughter of Eve, she could not allow herself to do as the ruler of a nation. Love and ambition, selfish passion, and patriotic devotion were ever at odds in her bosom.

Sir Robert Dudley, Earl of Leicester, for whom the queen cherished a strong passion, as is believed, made way with his young wife, Amy Robsart. When the Dutch wanted aid from England, Elizabeth sent Dudley over to represent her, and his volume of letters from Holland makes rich reading. Besides

St. Albans Pageant
1907
Official Postcard
Courtier of
Queen Elizabeth.
1572.

this castle lord of Kenilworth, who hoped to be the Queen's husband, a long procession of suitors from Scotland, Sweden, Austria, Savoy, Anjou, and Alençon came to England to win the hand of Elizabeth, while envoys and ambassadors who acted as proxies for absent pleaders were kept continually busy. Very much as in the story of the "Firefly's Lovers," this shining princess who drew suitors to her as the flame attracts moths, Elizabeth, laid upon her suitors conditions that were to them as dangerous as they were impossible.

An English World Furrow

During the whole reign of Elizabeth, brave English captains sailed in every sea as explorers, slave traders, buccaneers, and troublers of Spain, while Drake "ploughed an English furrow round the world." Two powerful motives drew Englishmen upon the blue water. One was to discover a new passage to India and China, the vast countries of the rich East, because the passage around either Cape Horn or the Cape of Good Hope, at the tips of the American and African continents, was too long and costly. It was believed that a ship route could be found somewhere through America under the North Pole.

We have not space to tell of the exploring, buccaneering, or slave-catching captains of the Elizabethan era, for they deserve a volume. Frobisher, Davis, Hudson, Baffin, Gilbert, Raleigh, Gosnold, Hawkins, and Drake are all shining names in English naval history, indelibly marked on the map of America and remembered ever gratefully in the United States.

During the whole of her reign Elizabeth kept up a complex game of diplomacy. The virgin queen acted as the most important piece on the chess board of European politics. So long as she kept on coquetting with a French suitor, there would be peace between the two countries, at least during the negotiations. When a lover from Spain was busy at Cupid's business, no open hostilities could be attempted, for England, with an ally, would be hard to invade or conquer. It seems very absurd to us to-day that the private affairs of royalty should plunge whole nations in war, or be the means of preserving the peace. Yet such was the situation in Europe for centuries when "the people" had not discovered their power in union. It is still partly so in some kingdoms, but the people are getting very tired of such a state of affairs. It is no wonder that, as a Dutch statesman declared later, "The Germanic race gained five hundred years of potency when it crossed the Atlantic."

Yet after some years of this kind of fence and foil had gone on, Elizabeth, fearing to be assassinated, ordered the Spanish envoy out of England and made war with Spain imminent. Then she felt that she must come to some decision concerning Mary.

Flight of the Flemings

Meanwhile English industry was growing with astonishing rapidity, for a hundred thousand Netherlanders, Flemings, Dutch, and Walloons, fugitives before Alva's terrible army of invasion, had in 1567 crossed the channel and settled in eastern and southern England. They so completely changed the weaving

industry that after this English wool ceased to be exported and was woven at home.

Being mostly skilled artisans and persons of intelligence, able to read and write, these people from the Netherlands introduced many new arts, inventions, and "mysteries," or trade secrets, as they were then called. Still better for England, their advanced ideas as to the way people ought to be governed so thoroughly leavened the nation that the eastern counties ever afterward became, in the main, more liberal in opinion than those of the midlands or the west. This was shown even at the seats of learning, for Cambridge University has ever stood in the van of progressive and popular ideas, while Oxford has usually represented the conservative and royal view of things. It was the grandsons of these foreigners who, a few generations later, furnished the greater bulk of the armies of the Parliament and Commonwealth, as against the Stuart kings.

The Spanish Armada

At last, in 1588, Spain was ready to strike, and the Armada, which was prematurely named "invincible," sailed northward. Moved by the west wind the one hundred and fifty Spanish galleons composing it, which we should to-day call the heavy freighters, being built either for fighting or for the transportation of troops, sailed into the English Channel. They made a gorgeous sight, with hundreds of flags, streamers of gay colors, and richly painted or embroidered banners, with the images of saints and the Virgin. Many of their great high sterns were so

carved, gilded, and brightly colored that they looked like cathedral altars. The Armada was bound first for Sluis, in the Netherlands, where the Spanish Army under Parma was to be received on board, and carried to England. The Dutch, however, with a large number of smaller ships, were blockading the harbor of Sluis, so that Parma could not move, while the Netherlanders had lent the English ships a thousand trained artillerists to work the guns, which sent their shot into the Spanish galleons and sunk many of them.

In England militia were gathered to resist the invaders, for the very word "army" came from "Armada," and there was no standing army in England until the eighteenth century. Elizabeth visited the troops at Tilbury, and made an inspiring speech, which English boys have ever since spoken as a favorite piece on the platform at school anniversaries. Nevertheless these landsmen were never called upon to fight, for the Dutch did not let the Spaniards get away from their camps in the Netherlands aboard the Armada. The English hilltops blazed with beacons and all the famous captains from Plymouth to Dover gathered in readiness for the fray. The volunteers were of all classes, and questions of religion were forgotten, the Catholics being the best of patriots.

The smaller English ships, swifter and more easily handled, sailed out from their ports, and, having the advantage of the wind, avoided battle, but poured their heavy artillery fire into the sterns and sides of the big Spanish vessels, whose castle-like height made them easy targets. By the time the Armada got into the

narrows at the Straits of Dover the Spaniards had lost about twenty vessels.

The Breath of God

Then arose, one after the other, what seemed to the English the very breath of God, the storms, to destroy their enemies. The Spaniards, unable to reach any of the Flemish ports, began their voyage north around Scotland and Ireland. In the tempestuous weather many of them were wrecked on the coast, so that not more than one-third of them ever got back to Spain.

At once smart Dutchmen began diving operations to fish up spoil from the sunken wrecks, and Usselinx and others who founded the Dutch West India Company that employed Henry Hudson and settled our Middle States with families, made money enough from the sunken wrecks off England and Ireland to drain dry large portions of Holland, where before had been only water. In our day and even in this very year, 1912, much of the gold, silver, treasure, and some of the guns of one of these ships have been recovered.

CHAPTER XVI

ENGLAND THE MOTHER OF NATIONS

LARGELY through the foolishness of her kings and her oppressive state churchmen the innate tendency of Germanic peoples, especially the English, to move westward across the ocean to seek new lands was stimulated.

In all the history of Great Britain and America there have been much hatred, bitterness, war, bloodshed, and mutual contempt between Americans and the feudal and monarchical institutions of England and her State Churchism, with their cruelties and persecutions, but never between the two peoples. The classes, or persons of privilege—kings and courtiers, prelates and state church men—have always opposed republics and have hated democracy. The British masses, the toilers who earn their own living and bear the chief burdens, have always been in sympathy with Americans in their purest hopes and highest ideals.

Two Englands

To the American there are always two Englands. One stands for the past—feudalism, priestly or political control of the conscience, landlordism, and an aristocracy founded on birth and rank that can be bought. It is only the snobbery of hereditary privilege, such as

is kept up by marriage with the daughters of American millionaires, and only that education in the insular schools that is controlled by priests or bigots that are hated by Americans.

There is another England that Americans love, revere, look upon as upon mother, and can never think of but with gratitude, and with which they abhor the idea of strife or war. That England of the people and of our ancestors is to be visited, studied, appreciated, and this nobler England is to be regarded as the beacon of hope for the race. The England of the common people stands to an American for enlightenment, progress, democracy, and the greatest good to the greatest number. In visiting our old home beyond the sea, it is especially the England of our ancestors that we look for and love to study, particularly that of the Tudor and Stuart eras, the country and people being of far more importance than the annals of the kings and nobles who hated freedom of conscience, republics and democracy and tried to suppress. Such a set of kings was the Stuarts.

The Stuart Kings

When the Tudors passed away, this new line of kings who derived their name from the trade or occupation of their ancestors, who were stewards to the king of Scotland, came to the throne. Like several other royal houses of England, the origin of this one, destined to rule during fewer than a hundred years and to receive more punishment from the people than any other, was as humble as that of several of the presidents of the United States.

There was a family of poor Norman barons living near Oswestry, in Shropshire, who emigrated to Scotland in the hope of improving their fortunes. They succeeded so well that they secured the confidence of the Scottish kings and married with royalty.

James, the successor of Elizabeth, was born in Edinburgh castle in 1566. When, in 1869, I saw the room in which James first saw the light, I thought it a rough place for a prince to be born in, but castles in those days had not the real comforts of a modern day-laborer's home. At twenty-three years of age, James was about to marry Anne of Denmark, who had to cross the sea to wed her husband. A great storm arose and the vessel bearing the princess came near being wrecked, so that the captain was compelled to put into a port of Norway. James was very vexed, because he thought his enemies were teasing him. He declared that they had sent out to sea a company of witches in tubs, that had purposely raised the storm. The one romantic event of his life was when he voyaged after his fiancé, passing the winter in festivities in Copenhagen. He had three children.

First Scottish King

Receiving news of his kingship, James travelled south on horseback—the only land method then known, for carriages were not yet seen north of London. At the borders of the various counties the sheriffs and gentlemen in gay dress and on horseback met and escorted their future sovereign to the next shrine, bourne, or bound. Even before he was crowned James showed that contempt for law and justice inherent in the family, which later so disgusted the English with the Stuart

kings that they cut off the head of one as they would that of a common criminal, and drove the other out of England as a traitor that had sold his country. James believed that the king was above law. Finding at Nottingham a man had committed the crime of theft, James had him hanged without a trial. No king had a right to do this, and the people were shocked. In this he was "a crowned anarchist" and little better than a lyncher. It was a bad omen for the beginning of a reign.

James and his party had a hunt in Sherwood Forest, once populated by the delightful legendary heroes, Robin Hood, his picturesque outlaws, Maid Marian and Friar Tuck. Then he stopped on the northern high-road at Scrooby. At this time the Pilgrim Fathers were worshipping in the manor house on Sunday. It is quite possible that the king took what was then as common as tea or coffee is now—a mug of ale from the hands of William Brewster, whose father kept the post at Scrooby. Within a mile of Blythe his highness alighted and sat down on a bank-side to eat and drink. Arrived in London, the first letter King James wrote was to the Archbishop of York, asking him to sell Scrooby for the king's hunting pleasures.

The people soon found out what sort of man their new ruler was. He was shrewd in many things, quite learned in his way, but so foolish and superstitious, withal very timid, that he was often referred to as "the wisest fool in Christendom." His literary powers were seen in a pamphlet which he published, called "A Counterblast to Tobacco."

The Pilgrim Fathers

James did not like the Puritans, and Presbyterian government was too republican in form and spirit to suit him. He tried hard to manipulate the Scottish synod of pastors and elders held at Perth, so that most of the power in managing church affairs would be in his own hands, for he still, like any anarchist, believed that the king was above the law. Balked in this purpose, he became very angry. To irritate him still further, a Scottish minister wrote a pamphlet criticizing severely the royal politician's methods, and, since printing was not free in Britain, the author went over to Leyden in Holland and got it printed by Elder Brewster, one of the Pilgrims. Brewster had been driven out of England for being an Independent and kept a printing press in Bell Alley, alongside of the big St. Peter's Church. In the barracks, at the end of Bell Alley, where it joins the Rapenberg Canal, lived Miles Standish, a captain of the English auxiliary troops, then in the pay and service of the Dutch Government. Maurice, son of William the Silent, was then captain-general of the republic.

King James was as angry at this Scotch pamphlet as if the witches had made a pincushion of him and stuck him full of pins, as they were supposed, after coming in through the keyhole, to do. Determining at all hazards to get hold of the obnoxious printer, the king ordered the English minister, Sir Dudley Carleton, to secure his arrest and bring him to England. This was according to the law of extradition then in force, for Brewster was an English citizen.

The Dutch, then a very little nation, were about to recommence, after a twelve years' truce, their war for independence in a final grapple with giant Spain; and, though they hated such petty business, they could not afford to offend the ruler of England, their one ally in all Europe. Happily, however, the local "schout" —from whom we derive our word scout and the American officer, called the prosecuting or district attorney—when he went about the task of catching Brewster, was drunk and got hold of the wrong man.

Sir Dudley Carleton

In fact, Elder Brewster was then in England, very probably engaged in getting ready to emigrate to America. The tipsy Dutchman seized the type and press of Brewster, but laid hands on the wrong man, named Brewer, whom he thought the one whom King James wanted. All that came of Sir Dudley Carleton's efforts after great trouble and cost to the king, was that Mr. Brewer had a picnic to England at the royal expense. He was set free, and the Scotch author of the pamphlet escaped also. Sir Dudley Carleton was vexed, and King James very angry, especially since, despite all his care and the vigilance of his agents on the coast, the obnoxious pamphlets from Leyden, packed in herring kegs, were smuggled freely into Scotland. Instead of smoked fish, there was something within the hoops and staves to set Scotchmen laughing, while in Leyden the English boys and girls no doubt clapped their hands in glee over the fun.

King James was a poor specimen of a defender of the faith. He had no love for the people we call the Pilgrims, founders of New England, who were hunted like rats out of their native land, after being robbed and imprisoned. They found peace and rest in the Dutch Republic, where there were no bishops, no kings, and no throne, but plenty of order, law, and prosperity, for twelve years, during the truce with Spain. Then, since their hope of influencing English people through the printing press was now gone, and their young people in Holland were marrying with the Dutch and they were thus losing their nationality, they sailed away to America in the ship they made famous, the Mayflower, and landed in America in December, 1620.

Plymouth was the cradle of a New England, and, with the settlement at Jamestown, the beginning of an English-speaking nation. With the aid of the other European peoples this was to develop into a new Europe, with a federal and republican form of government and a system of common schools derived from the Dutch Republic, in which so many English Pilgrims and Puritans had dwelt for years, while the common law, language, and many other features of life were inherited from England. Other little ships—they were all very small—followed from Holland, and by 1630 the three hundred original Pilgrim settlers had multiplied to several thousand persons.

The Puritan Migration

Encouraged by this precedent of success, the well-to-do Puritans of England determined to undertake a

similar enterprise. In the year 1630, in a large fleet well loaded with all things necessary for a colony, they sailed and began the settlement of Salem, Boston, Dorchester, and other towns in what are now the Eastern States. The contrast between the poverty of the Mayflower Pilgrims, who had been mostly farm laborers, or mechanics, led by five or six great-souled men, and the wealth, comfort, and education of the Puritans seems almost startling. The Puritans believed in uniting politics and religion, Church and State, and they kept up this Old World idea long after New York and other states had discarded it. The Pilgrims, from the first, denied the power of the magistrate to interfere with the conscience, and they kept the politician and the Christian minister separate. Yet even to-day many Americans do not seem to know the difference between the Pilgrims and the Puritans, who together made the six Eastern States.

The Walloons

These people in the north, or glacier-cut part of America, were quite different in ideas and manner of life from those British folk who settled the warmer southern colonies, every one of which was named after a king or queen—Mary, Virgin (Elizabeth), Charles, or George—while all the eastern colonies took their names from the Indians, from places in England or France, or from the earlier Roode, or Red Island of the Dutch. Happily, for our country, the people from continental Europe settled between the intolerant northern Puritans and the few "Cavaliers" and many

English gentlemen, from Maryland to Georgia. These were the French-speaking Walloons, the Flemings and Dutchmen in New Netherland, and the tolerant Quakers and other cosmopolitan people from the Dutch Republic and from Germany, who found homes in Pennsylvania. In time these were all fused together in the crucible of a common experience, and became good Americans in the greatest of republics.

The English Bible

One good thing, destined to bless forever the realm and colonies, and all who loved the mother country, England, even when she cast out her own children, was done under the reign of King James. This was the making of a revised version of the Bible in 1611. This was the work not of one man or small group of scholars, who had no really great model, except that of Tyndale to guide them, but of forty-seven men working hard during four years. When completed, it so excelled all others that it became the standard. It is popularly called King James' version, as its title-page declared, but it was so good that after about fifty years it displaced in common use all other translations into English. Though spoken of as the "authorized" version, nothing but the general acceptance in due time by those who read it most, made it what it is in the hearts of readers of English everywhere. Unfortunately its chapter headings are often unfair interpretations and the work is prefaced with an address by the translators and revisers to the king which is a notable specimen of fulsome flattery. Yet these, like

cobwebs, can be easily swept away, leaving the original work clearer, nor could all the foolishness if men dim the lustre of the divine wisdom enshrined within its pages. People gathered in crowds around good readers of the Bible stories and listened for hours, about Abraham, Noah, Ruth, David, and to the beautiful short stories and the parables of Jesus. Its reading produced in a generation a new kind of English people. Men now took family names, and the names of persons found in the Bible were given to children. Surnames were taken chiefly from occupations, and now came into general use. A deeper sense of individual responsibility and of personal duties entered the popular mind and heart. Religion became more a matter of each one's thought, instead of being an affair of priests. Family worship was common, and soon it was possible —seeing how foolish kings in both ancient Israel and modern England could be—to have a Vane, Pym, Hampden, Cromwell, Milton, Bunyan, and other leaders of a new world of thought.

The preaching of the Puritan and all other earnest ministers of the gospel brought home to the conscience of boys and girls, as well as men and women, the eternal conflict of right and wrong. Each one in his own soul saw a struggle even grander than was ever fought on the bloody field of war. The battle between truth and falsehood, Satan and Christ, Jehovah and Baal, their liege men and servants, and their opposers and enemies, was in man's soul. Not in outward ritual or in things felt, heard, seen, smelt, or learned through the senses, as in the old worship at altars, with

lights, processions, robed priests, incense, and the music of paid musicians, but by means of direct access to God in the spirit and through one's own heart and voice, with prayers and sermons in English and singing by the congregation, the worship was now of so large a number of English people that in a generation they were in a majority.

CHAPTER XVII

THE KING WHO DEFIED LAW

The era of the Tudors is one in which the English people made great progress in nationalism. Great schemes of trade, commerce, business, and sea power, and their conflicts with the Pope and the King of Spain had knitted them together as never before. Becoming conscious of their power, they learned what they could do when united. This idea of nationality did not mean that the English had reached popular self-government. So far from this, they were ruled wholly by the throne and the church prelates. There was at this time very little of popular liberty in England. The people were not prepared for a republic and the idea of democracy was hardly thought of.

Self-government

Nevertheless, with the contagious example of the Dutch Republic before them, and with their successes in defying the spiritual ambitions of the Pope and in destroying the great navy of Philip II, they were not in a mood to submit to the tyranny of the House of Stuart. It so happened that just when the English people, realizing their nationality, began to think of real self-government, the Stuart kings put themselves in direct opposition. Instead of dedicating them-

selves to the service of the people, they imagined that they were especially appointed of God to be the masters of the nation. They declared that government was an affair wholly of kings. Parliament, however, that had coöperated with the Tudor sovereigns, even to being their easy tools, gave King James, who was a man and a foreigner, to understand that they would not tolerate in him what they took from a popular English woman.

After James I had exploited very foolishly his theory of the divine right of kings to reign by hereditary succession, he was followed by Charles I, at a time when the Stuart government was getting to be less and less popular. Though the treasury was empty and the expenses of government were increasing, Charles attempted to rule without a parliament, and to be his own tax-gatherer. He even sent knights to the Tower or to prison because they would not pay the taxes which the king levied. He attempted various ways of raising money, but finally came into collision with his people, for personal monarchy was becoming more and more distasteful to Englishmen.

Charles was usually reserved and silent, and his brain was very slow in its movements. Like most egotists and partisans, he considered every one who differed from him as a personal enemy. Having been brought up by his father with such false ideas, when the spirit of popular government was in the air, he made a failure of almost everything he undertook. He organized a navy and three armies. One of these was meant to help the Dutch in their own country, the

other to make an expedition in ships against Spain, while with the third he assisted the King of France to crush the Huguenots—greatly to the disgust of the English Protestants.

Leaders of Liberty

All these military and naval plans ended in dismal failures. When the country drifted into a war with France, the perfumed, elegant gentlemen in lace and jewels, with long hair, mustaches, and goatees, who surrounded Charles Stuart, learned something. They found that an Englishman with his heart in his work makes the best kind of a soldier or sailor, but when sent to war for a cause which he cares nothing about, he is worth little and is usually beaten by his enemies.

When the Parliament of 1628 met, the leaders of the people, Wentworth, Eliot, and Pym, were bold and outspoken in the complaints of their grievances against the king. Wentworth withdrew, but the others wrote out the Petition of Right, which Charles hesitated long before signing; but, being hard pushed for money, he put his pen to the document. This was the first time that such an event—the king being compelled to yield to the demands of Parliament—had taken place for a century and a half, so that this marks a point in the struggle of the people for self-government. Some Englishmen call this the second Magna Charta, and worthily so, because King John had given way to the barons or feudal powers, but King Charles yielded to the representatives of the people. The Duke of Buckingham, the righthand man of the king, was assassinated for some private grudge. Archbishop Laud was

the king's tool in church matters and in trying to make everybody think and worship as Charles wanted them to do. He was one of those men with a good conscience, who worked hard and meant well, but who seemed to have no sense of reason or humor. Yet all the time, like steam in a boiler without a safety-valve, the public indignation was generating against him and an explosion was imminent.

The troubles of finance and religion increased, and the more the Puritans were persecuted, the stronger their party grew. Men were flogged and had their ears cut off for writing criticisms against the bishops, but the people showed their sympathy for the champions of free speech and writing by coming in crowds to cheer them, to strew flowers in their path, and to say kind words to them in the pillory.

King Charles I

At last, after failure in Scotland, both with his army and the prayer-book and with various makeshifts, Charles had to call the representatives of the nation to what in history is known as the Long Parliament, in which sat Pym, Hampden, Oliver Cromwell, and other men, who were determined to call the royal anarchist to justice. When this Parliament met it took into its own hands the control of national affairs, and since 1640 Parliament has never lowered its ideal of what the government of England ought to be. Thus was made a landmark in English history.

The Earl of Strafford (formerly Wentworth), Laud, and others of the king's ministers were arrested, but all except the first two escaped to the continent. Instead

of impeachment, Parliament changed the form to a Bill of Attainder, that is, an act consisting of a bill carried through the two houses. It was thus made sure that the Lords as well as the Commons would pass the bill. Nevertheless there was such danger from the abuse of these acts of attainder that in the Constitution of the United States there is a prohibition against them, as there is one also against billeting soldiers in private houses—a custom which King Charles introduced.

Meanwhile the queen, Henrietta Maria, was forming a plan to coerce Parliament by bringing in a foreign army, but she failed. Strafford was tried and beheaded on May 12, 1641. Laud, after four years' imprisonment, was also beheaded, and under a bill of attainder.

Nevertheless, so hard is it for some English folks to see the humor of their own proceedings, that in the church at Stratford, in which Shakespeare is buried and which is annually visited by thousands of people from the United States, there is a stained glass window in honor of Laud, who is there said to have "promoted the colonization of America." This was certainly true, for thousands whom he would have imprisoned, punished, or put to death fled to escape his clutches. Thus did he promote the colonization of America by driving some of the best people out of England, who crossed the ocean and made good Americans.

Kings Made Servants

Parliament now compelled the king to give up his power of dissolving the national legislature. Other

great constitutional reforms, including the abolition of the Court of the Star Chamber, were made. To all these measures Charles had to write his name and make them the law of the land. In a word, he was obliged to become the servant of the nation.

In a paper, called the Grand Remonstrance, Parliament appealed to the people by rehearsing the wrongs of which the king had been guilty, and then set forth a program of reform. The document was printed and circulated among the masses. Petitions now came to Parliament for the abolition of the system of bishops, for a large party wanted England, in all its church forms, rigidly Puritan. In this question, however, Parliament was far from unanimous; a fact of which the king took quick advantage.

When the news of an alarming uprising in Ireland against the English Government reached London, King Charles, hoping to find that the House of Commons was greatly divided in opinion and that a reaction would set in, trumped up a charge against five members of Parliament and ordered one of the crown lawyers to impeach them as traitors. Being in a great hurry to have his victims at once in his own hands, Charles, in January, 1642, marched down to Westminster at the head of five hundred soldiers.

According to old law and usage the king always sat on his throne in the House of Lords and called the Commons to come before him and receive his message. This ancient custom, at first only a form of respect to the king, now served as a bulwark against royal intrusion.

At that time London consisted of separate cities, several miles apart, with the village of Charing Cross half-way between them.

No Eyes or Tongue

Leaving his men outside, Charles strode into the House of Commons and declared that he had come to arrest five traitors, but these five members had got wind of what was coming and were miles away. Not seeing the men he wanted, the king called to the speaker to point them out. The speaker, Lenthal, kneeling, answered, "Your Majesty, I have neither eyes to see, nor tongue to speak in this place, but as this House has pleased to direct me." The king, failing in his lawless purpose, left the house crestfallen.

After this the king was looked upon by many patriots very much as a man who commits lynch law or plays the anarchist is regarded to-day. The House of Commons, fearing a military attack from royalty, moved into London proper, where the citizens and the militia turned out to welcome and protect them. Charles went north to Yorkshire, little thinking then that he would come back to London as a prisoner, to die at the block. The queen fled to her native country, France, taking her jewels, which she hoped to sell and with the proceeds hire mercenaries to invade England. Both sides now prepared for war. Already party names had arisen. Those loyal to the king and supposed to wear long curly hair over their shoulders were called "Cavaliers," while the parliamentarians, because they cut their hair short, were "Roundheads." Charles I had garrisons in several castles under his control.

Parliament passed a bill that the train bands of militia should be under a general appointed by Parliament. Charles, after vainly trying to seize a supply of arms at Hull, rode to Nottingham. There, on August 22, 1642, in the castle yard, he called on all his followers to back him against Parliament, while the latter chose the Earl of Essex commander-in-chief of its forces. Civil war now began.

Firearms

By this time soldiers had taken off armor, except that upon their heads and breasts, iron hats and a cuirass were worn. The long pike was still the chief weapon of the foot soldiers, but more and more the heavy musket, carried over the shoulder and several yards long, which had an iron rest to hold it while being fired, and was touched off with a lighted "match" or two, came into use. Wooden ramrods were employed for loading, which took a long time. After one volley, the gun men retired behind the cavalry to reload. Across his iron-faced coat, hanging obliquely, the musketeer carried a row of cartridges in cases, called bandeliers, which often rattled noisily in a night attack. The invention of the iron ramrod and of snap-cocks and triggers made a great change in tactics.

CHAPTER XVIII

WHEN ENGLAND WAS A REPUBLIC

England was now virtually divided into two camps. The northern and western counties took the side of the king, while the southern and eastern, which had been so largely reinforced by the Walloons and Flemings, took the side of Parliament. The middle classes were on the side of the latter. The nobles, rich men, and high churchmen were royalists, yet there were many exceptions on both sides.

Newark Castle

As a rule, the thinking people, who saw what England needed, were progressives, while those who wanted things to remain as they were and enjoy the revenues of vested interests, were conservative. Probably a majority of members of the House of Lords, with a number from the Commons, joined the king. Skirmishes, battles, and sieges took place. One of the strongholds that held out longest for the king was at Newark and defended by Colonel Eyre, until, by reason of pestilential conditions, it was more dangerous to the garrison than to the parliamentary army. In those days hygiene was but little understood or practised, and camps and castles soon became places of deadly typhoid and other "filth dis-

eases." The hope of the king was that he would soon occupy the capital, but his defeat at Edgehill, and the determined front presented by the train bands of London—even the shopkeepers, with their shops closed, standing with sword and halberd ready for resistance—compelled Charles to retreat to Oxford, which remained his headquarters.

London was the prize the king hoped to win. He organized three armies, still hoping to get the city and control of the revenues, but he was unable to carry out his plans. Parliament made agreement with the Scotch, who formed the Solemn League and Covenant to reconstruct religion in the two countries "according to the example of the best Reformed churches," and a Scottish army now marched out to help the forces of the Parliament.

Cromwell's "Ironsides"

At the battle of Marston Moor, July 2, 1644, this united army beat the royalists badly. The captain whose cavalry did most to win the battle was Oliver Cromwell, whose "Ironsides" were gentlemen of character rather than of rank. They neither drank nor swore, besides being first in valor, discipline, and success. God made their enemies as "stubble to their swords" in battle, thought Oliver.

Cromwell was put in command of the army formed in the eastern counties, consisting largely of the sons and grandsons of the Netherland refugees of 1567. He showed that plain men animated with a noble motive and purpose are as much real gentlemen as those of rank and privilege. This was demonstrated as

truly in the seventeenth century by English young men as by the Japanese peasant army in 1877, 1894, and 1904 against the old knights of Japan, the Chinese and the Russians.

Nearly all wars that begin with enthusiasm suffer from reaction, and by the middle of 1644 many were hoping that a compromise could be made. The Westminster Assembly of Divines, meeting together in London, besides composing the Confession of Faith, still in use among the Presbyterian churches, declared against making the practice of church government by bishops and settled upon a representative system. The sacred edifices were cleansed, the altar and rails in front of the communion table removed, and the images and crucifixes destroyed; but, as a rule, only those subjects in stained glass and medieval monuments which in any way related to the worship of the virgin or the saints were removed.

Art-loving Puritans

Many of the old and beautiful things were allowed to remain, as one may still see; for, although the Puritans were just as fond of the things of beauty and glory as were other men of taste and culture, they did not believe in what they called "idolatry." Cromwell himself loved music, and John Milton, his secretary, is one of the great lights of literature; while the Puritan leaders, like Colonel Hutchinson and Ireton, the son-in-law of Cromwell, adorned their houses with what was lovely in art, touching to the imagination, or refining to the taste. Not one-half of the atrocities were committed in the churches during the Common-

wealth compared to those which had already been done by the commissioners of Henry VIII. Nevertheless the average cicerone or guide in the English cathedrals ascribes to Oliver what belongs to Thomas Cromwell, which makes Americans who know English history laugh in their sleeves.

A Charming Dress

Not only did the Puritans love what was beautiful in literature, art, and music, Milton being a typical Puritan, but they introduced linen underclothing, to be often washed, and also invented a dress, cheap and tasteful. It consisted chiefly of dark or brown woollen cloth and white linen, for warmth and cleanliness. With well-fitting clothes, easy and comfortable to wear and with cuffs and collar of snowy whiteness, they had a costume that was at once dainty and serviceable. Nothing could be devised to show better a fine manly figure, a trim female form; or, by contrast and harmony, the shining bands of the matron's hair or the curling tresses of the maiden. The rosy cheeks and freshness of youth were never more lovely than in this dress, nor was manhood more worthy of regard. From the time of the Puritans men dressed more like rational beings and less like peacocks or circus clowns. Much of what is best in life to-day came from the real Puritans, not those of caricature. Especially did the soldier of the Commonwealth show well in this manly costume.

Yet the new men in power were hardly more tolerant than those they had driven out of church and office. Partly on this account many Christians, who had

JOHN MILTON DICTATING "PARADISE LOST"

opinions of their own, began to form or increase the numbers of those organizations which are now so powerful in all English-speaking countries, such as Congregationalists—then thought to be much like anarchists—Baptists, Friends, Unitarians, and other free churchmen, and helped to bring in a new climate of thought, which prepared the way for the Wesleyans or Methodists. Oliver Cromwell himself led in charity. He believed in no compulsion but that of light and reason, declaring, like William the Silent, long before him, that the magistrate had no business to meddle with the consciences of men who conduct themselves as good patriots.

The Independents

Those who plead for full liberty of conscience and would have each congregation to organize itself as it saw fit, of whom Cromwell and Milton were examples, were called Independents. They held to the form of Christian organization common in the first century, each church being a republic, but in brotherhood with the others. These people, though then looked upon by many as dangerous to religion—as they certainly were to religion established by military force—afterward became one of the largest divisions of Christians in England and her colonies, especially in New England. Laying emphasis not on dogma, but on ethical life, simple worship, and church polity, they refused to call a brick or stone building a "church," or put all authority anywhere else than in the body of believers forming the congregation.

The Presbyterians and Independents, at first rivals,

became hostile, for with victory had come conservatism. The first formed a peace party, wishing to keep things as they were, and as they had made them. They hoped the king would agree with them. The second were a war party and wished to see royalty wholly defeated. A new parliamentary force was raised on a new model, which followed closely the pattern of the Republican army in the Netherlands, led by Maurice, in which many of the Parliamentary troops had served. From the time of this Dutch army dates modern war as a fixed or exact science, and the first real articles of war published were those of Maurice, which were afterward used, with improvements, by Cromwell. Most of the military terms in use by this new army were Dutch in origin, or were but slightly altered. Sir Thomas Fairfax was made commander-in-chief and Cromwell became second in command.

Army Privates

The men in the New Model Army of the Commonwealth had also a new mind. They refused to be called "common" soldiers. This was because they were not hirelings, or feudal retainers, or king's minions, but were serving their country of their own free will. They, therefore, demanded to be called "privates," and this term is retained to this day. The majority of the soldiers in the New Model Army were Independents. They soon gave an exhibition of their spirit and power at the great battle of Naseby, June 14, 1645, the chief organizer and leader in the victory being Cromwell. The king, defeated, fled with only a small

body of horsemen. His army had become "stubble for the sword."

In one of the stained glass windows of the Reformed Church at Schenectady, New York, is pictured a coat of arms, showing a farm gateway and barred gate, with the projecting top of the swinging gate nearest the latchpost broken off. Tradition declares that, seeing the king's party approaching, a loyal farmer opened it quickly to let the royal horsemen through, and then slammed it shut so vigorously that the upright beam of the gate was shattered. This delayed Cromwell's troopers and enabled royalty to escape. In the later times of Charles II a coat of arms was granted to the owner of the estate, who had thus for a little while saved the life of the king.

On Naseby field, however, the king's private writing desk, containing copies of the letter written to his queen, in France, showed that he was planning to bring a foreign army to England. As the New Model Army continued to be victorious in every battle, there soon ceased to be any organized enemy to fight. The king surrendered to the Scottish army May, 1646, and by its leaders he was handed over to the commissioners of Parliament.

The English Commonwealth

The whole life of Charles Stuart, and his negotiations with Parliament after his surrender, showed that he was not a man whose word could be trusted for a moment. He was always hoping for a foreign army to invade England. The Independents secured a majority in Parliament by military force and became the

supreme power in England. They appointed a High Court of Justice, which in Westminster Hall tried Charles Stuart and ordered him to execution. This royal violater of law was beheaded January 30, 1649, but naturally there was a good deal of sympathy in his favor. The Parliament continued its sitting, and attempted a reorganization of the government, on a democratic basis, by abolishing the office of king and the House of Lords. On May 11, 1649, Parliament declared "the people of England to be a Commonwealth and Free State, by the supreme authority of this nation."

Ireland declared for the future king, Charles II, but the English army crossed the Channel and conquered Ireland so thoroughly that to-day even the ruins of a lime-kiln may be pointed out as "the work of Cromwell."

A wag of an American, a tourist, riding in an Irish jaunting car, pretending ignorance, once asked his native driver where Cromwell was, did he live in the neighborhood, etc., at the same time remarking that he must be very busy in thus destroying so many houses. The driver, after apparently making sure that his questioner was not making fun of him, answered solemnly and with withering scorn: "You would like to know, would you? Well, you'll find out where Cromwell is soon enough for your own convenience. Cromwell is where he can light his segar with the end of his fingers."

The Protector next marched into Scotland, which had agreed to acknowledge Prince Charles. The

Scotch Army was crushed and the military power of the Commonwealth was now completely within the whole of the British Isles.

One would have supposed that the two republics, on opposite sides of the North Sea, would have agreed well together; but the English Government wanted the Dutch to expel Prince Charles, who was living in Holland. This the Dutch refused to do. Moreover, this was the new age of commercial competition. England was now the land of pounds, shillings, and pence, and thousands of men seemed bent on making a fortune in commerce.

Most of the carrying trade of the world was done in Dutch ships, their captains finding cargoes wherever they could, and taking them into any port required. The English wanted to have their share also, and more, if possible. The spirit of greed, which was to ripen into lust of conquest of countries in every part of the world, was already well developed. Many disputes and quarrels had taken place in different parts of the world. One, in Amboyna, in Siam, in 1623, when the Dutch and Japanese shed English blood, was actually made a pretext for the conquest, though in time of peace, of New Netherland in America.

Naval Wars

The minds of men were ruled at this time by what is called the Mercantile Theory, by which it was supposed that, in order to secure prosperity, a country must have the sole right of trade in certain lands or seas. In other words, that for a nation to be great it must live at the expense of its neighbors. Parliament,

therefore, passed what are called the Navigation Acts, which required that all goods from Asia, Africa, or America must be brought into England only in ships owned and manned by Englishmen. In 1654 the Dutch, after some naval battles, agreed to the Navigation Acts. These, by becoming more stringent, brought on another war at sea, and was also one of the chief causes of the American war for independence.

The Long Parliament was still sitting, but was very unpopular. After thirteen years the people and the army thought that it ought to dissolve. Finding the Parliament stubborn, Cromwell, who believed both in God and himself, and who had clear ideas about what ought to be done, acted with the directness of a soldier. After listening to the debates of one session, he called in some armed men and drove out the members. There was now no authority left but that of the army. Cromwell had no wish to be a dictator, but he summoned a Parliament, which, after a few sessions, dissolved itself and handed all authority to the one man in England who seemed to know what to do. The army officers drew up a written constitution, and for five years the only government then possible to England was carried on by the Protector, Oliver Cromwell, who refused the offer of a crown.

Foreign Policy

During this period the army, the navy, and the foreign policy of the government were never stronger; but at home Cromwell was too liberal for his own party, and the only government was military. Oliver, a profoundly sincere and religious man, was also a lover

of art, music, and of all the good things of God in nature and humanity that make life strong, clean, pure, and beautiful. He was earnestly desirous of the people's and the nation's good, but was forced by circumstances and the necessities of the time into the position of England's leader. The English people were not then prepared for a republic or for popular self-government. Public schools, as we understand the term and as they then existed in Holland, were unknown in England. There was neither the general education necessary for self-government nor had there been sufficient preparation for the freedom that came two hundred years later. When Oliver died, in the summer of 1658, the English people were ready to return to the old order of things, for a time at least.

CHAPTER XIX

THE COUNTRY AND THE PEOPLE

Farming and Crops

The face of England in the early sixteenth century was very different from that of to-day. The total population was but three millions. Only one-fourth of the land fit for the plough was cultivated in farms; the remainder being wild, sterile, fallow, or forest land filled with wild beasts. Most of the area of the six eastern counties consisted of a great stretch of marsh and fen. Only one kind of farming was followed. During one year grain was planted. During the next year the soil lay fallow. Root crops and garden vegetables were almost unknown. Of the twenty-six cities in England, London had 100,000 people, and Norwich, one of the next largest, but five thousand. Even hemp, flax, and hides were exported to be manufactured into cloth and leather goods, for there were but few industries on the island. Weaving and manufactures were done in cottages. Large factories were unheard of.

This general enclosure of the land for sheep raising, the wide distress among the people, the debasement of the coinage by the dishonest King Henry VIII, and the legacy of heavy taxation, because of royal extravagance, made life so hard to bear that many people fled from

the country, chiefly to Holland. In 1609 the Pilgrim Fathers were made quite willing to leave a realm that was so inhospitable to them. The pinch of poverty was grievously felt, and the land, as some one at the time said, seemed to cast out its inhabitants. It also drove strong men, apart from their sentiments and mainly for the high pay, to enlist so largely in the Dutch armies that were fighting Philip II of Spain. As one reads of the sieges and cities captured by the Duke of Alva or by Parma he usually finds that people from one or all of the four countries of the British Isles were among the fighting men in the field or in the captured garrisons. These were butchered by the Spaniards along with the natives when defeated.

Sheep and the Commons

In Elizabeth's time there seemed to be a mania for raising sheep, so as to get rich quickly by large crops of wool. Instead of the old system of small landholders who lived in cottages each with four acres, the custom of buying up and forcing the sale of many little farms and throwing them into one came into vogue. Much land was thus enclosed in one large area, within which thousands of sheep were raised. This fencing in of land resulted in great injustice to men who had once owned farms, while the laborers lost their employment. It was a time when monopoly paralyzed individual independence. The old houses, churches, and even villages passed out of existence. The green, or common, on which the children played and men met on equal terms for rest or amusement, was in many cases taken as the property of land-owners. It was not like run-

ning away with a goose off the common, but, rather, stealing the common from under the goose. In this way thousands of small farms were lost in the great sheep ranches, and the men evicted or driven off the land became paupers or tramps. The wealthier landlords and monopolist farmers had really brought in a new kind of feudalism. The system wrought great misery, driving thousands of once happy country folk into the towns and cities, often to beg or become tramps. This was the beginning of the congestion of population within city walls. Instead of having plenty of air and freedom in the country, thousands were penned up in small houses like dogs in kennels, while disease, vice, and crime increased apace.

When Protector Somerset, guardian of the little king, Edward VI, tried to reform matters, his measures were opposed on every hand by those who were getting rich off the miseries of the poor. When the people rose in rebellion, they were put down by armed men and several thousand killed. Somerset himself was afterward imprisoned.

The condition of farm laborers improved greatly after the Dutch refugees, driven out in 1567 by Alva, arrived in England. They had better methods of farming and introduced the root crops and artificial grasses, so that live stock could be kept during the winter. Before this era the weak cattle were killed about Michælmus, or near October 1st, and their flesh salted. Only the strong animals could live till spring. Hitherto the diet of the country people consisted chiefly of meat and grain, with fish during Lent. Now they had

vegetables for the table and a greater variety of imported fruit.

Social Improvements

In a thousand ways these continental people helped to improve the standard of English domestic life. They taught the people to mold and bake bricks and to make houses become more enduring as well as more comfortable. Brick dwellings became very common after 1700. Chimneys took the place of smoke-holes, and glass windows replaced the old sheets of greased paper. Pewter plates and spoons, in place of wood, were seen on the table. Bedsteads, with mattresses and pillows, instead of the rush-strewn floor, with logs or blocks of wood for head-rests, made ordinary life more luxurious. Many other comforts that had been brought over from the continent became common, such as carriages and hops for preserving and improving beer, which was the plain people's daily drink—for tea and coffee were not yet known nor until about 1650. The introduction of hot drinks at meal time, such as tea and coffee, had a great effect in exalting the social position of woman, for it placed her at the head of the table. Hitherto the salt cellar or the spice box had been the chief attraction at meals, and the man was the dispenser, as he is usually to-day the carver of the meat, but after tea had become a daily beverage, the woman poured. Now the tea pot and five o'clock tea are almost national "institutions."

Starched Clothes

Great changes were made in dress. Starch had been introduced by the Flemings, and enormous ruffs were

worn. Worldly folks gave to their neckwear the yellow tint, the Puritans affected blue, but most people kept to the pure white. In spite of tirades against the "devil's liquid," the use of starch spread. Rich people wore Flemish lace, which was imported in vast quantities. With starch and home-made wool clothes the Puritans brought into use a most sensible and beautiful dress, which, with several modifications, has become the costume of modern men. In Elizabeth's time the merchants and their wives put on embroidery, silk, and jewels of all sorts. They delighted in pearls and precious stones. These were worn not only at the neck, on the arms, and hanging from the ears, but they were sewed on the clothes in large numbers. While the men tightened their leg wear, the women expanded their skirts, using hoops or farthingales. The queen usually put on at one time enough pearls, precious stones, and various costly decorations to stock a jewelry store.

This change from great simplicity and what, in the eyes of the Continental peoples, had seemed the poverty of plain clothes, was so sudden, besides taking on, with the courtiers, such ridiculous extremes, that the English became the subject of much banter. Anyone who has seen the pictures painted by Dutch artists at Raynham Hall, in Norfolk, in the house of the Townsends, showing the costume of the English officers who served in the Dutch Army, and compares this severe simplicity of homespun goods with the luxury of dress at Elizabeth's court, will be struck with the vast difference. Regular uniforms of regiments and companies were not common until the time of

Louis XIV, in the armies of Europe. Elizabeth set the example of ostentatious extravagance in dress and adornments, and liked no other woman to equal or excel her. Her anger was like a storm whenever she heard that any of the noble ladies were likely to exceed her own personal splendor.

Hot Drinks and Tobacco

New fashions in food and drink also came in. Inside the house, beer gave way to wine among the rich on the tables spread with imported dainties. The burning of tobacco, brought from America by Raleigh, was soon in fashion among the men. Stories are told of servants running quickly to get pitchers of water, pouring it over their masters, when they saw the smoke arising in clouds, and supposed the pipe-fire to be dangerous. Table manners improved. Forks, though used in Italy, were not yet known in England, nor until long after Elizabeth died. People held their meat with the fingers of the left hand, while they cut a piece off with the right, flavoring it with saffron, so that the first, or "saffron finger," was always yellow. In a word, up to this time household comforts, customs, and public methods of justice were in as barbarous a state as in old China, Korea, or Japan.

Other improvements followed, especially in the thickly populated parts of England. Instead of people going about as of old, armed like our old-time cowboys, they kept their weapons at home. Hitherto every great house in country places had been fortified with a moat, the walls being pierced only with narrow or lancet windows. These made it hard for any one

outside, except a sharpshooter, to hit with bolt or arrow any one inside. In place of these, there were now large windows, which let in plenty of sunshine. Wide entrances and garden walks made brighter the castle or manor yards. Life outdoors began to be more like what we see to-day, in beautiful England, so rich in flowers in yards and doorways. English field sports came more generally into vogue with all classes. Instead of dark rooms, where germs could multiply, and in place of the damp, narrow, undrained streets of the walled town, filled with garbage and refuse of all sorts, there entered a flood of sunlight, that had much to do with the increased health and population soon noticeable. It is hard now to think of London as having only a hundred thousand souls, and of but a few other cities that could boast five or ten thousand people. Yet this was the case. After Tudor times, except in great cities, the plague rarely visited England.

The Queen's Costume

Elizabeth herself was very fond of out-door life. She loved to put on an enormous lace collar, or ruff, rising high above her ears, huge sleeves, puffed and padded, and a tremendously long bodice, called a stomacher, cut low at the neck, but with the waist drawn in tightly, and the point coming down far below the body, while the great wide skirt, two feet in diameter or more at the waist, was held out by a hoop called a farthingale. Lifted up on a decorated platform, or movable throne, she was carried on the shoulders of men, while making a "progress" from town

to town. She took great pleasure in the festivities, enjoying them with the people, while arousing their patriotism. Incidentally she thus practised economy, for, by being away from the court and enjoying the hospitalities of her wealthy subjects, she saved a good deal of money. On one occasion she visited Norfolk to see the pageants of industry and the "mysteries" of the new crafts, which the Dutch refugees had brought into the country. At the universities she talked and was talked to in Latin, and sometimes she used Greek. The taste of the age was shown in mimicry, pageantry, and the drama. Every great event was celebrated with revels, tableaux, or allegories.

In such an atmosphere the theatre became a national institution, and plays were very common, both by strolling players and companies made up of local talent. Three theatres were built in London during Elizabeth's reign, and within seventy years over two thousand plays were written and produced. Whereas, in the Netherlands, the genius of the people, after their great experiences of war with Spain and commerce with the East Indies, took the form of art, producing a Rembrandt in Holland and a Rubens in Antwerp, the English intellect, on the other hand, expressed itself in the drama. Shakespeare was preeminent, less as an actor than as a creator of new and wonderful pieces made up mainly from old material, which he found in the Chronicles of England and the romances and poetry of Italy, all of which he touched with the fire of his own genius.

Prose and Poetry

The feelings of the people, their intense patriotism, the spirit of defiance of foreign powers, and the waves of popular feeling, all found their expression on the stage and were stimulated by it. The New Learning had especially fertilized the intellect of the nation, for the classics opened that ancient world of thought which is ever so like a fresh morning in June. The Bible in English had made men think, feel, and use their pens. What our mother tongue owes to the English Bible is yet a fascinating theme for essays. Among famous names at this time are those of Sir Philip Sydney, one of the best beloved of men, who gave up his life in fighting for Dutch freedom in the Netherlands, and Edmund Spenser, who wrote the "Faerie Queene." Even more wonderful than any poetry is the prose of the Elizabethan Age, which for vigor, clearness, strength, and charm has never been excelled.

CHAPTER XX

FALL OF THE HOUSE OF STUART

Red Coats

When the new Parliament met it passed a resolution that the government is and ought to be by "king, lords, and commons." Charles the Second, writing from Breda in Holland, offered a general pardon and agreed to accept any bill which Parliament was willing to pass in favor of liberty of conscience. Three weeks later he was in London. He was thirty years of age. Young, handsome, lively and witty, lazy, selfish, and very fond of pleasure, he gave up what his father had struggled for and tried to make his country the "Merrie England" of former days. At this time the wearing of red coats was adopted in the army. In actual war in this twentieth century red is displaced by khaki, or greenish drab, to make the soldier as invisible at a distance as possible, but scarlet is still the characteristic dress of the British military when on parade.

As might be expected, the rebound from political Puritanism was startling. The new Parliament of 1661, which was reactionary, carried through a law to fix the status of the Church of England, requiring every clergyman and schoolmaster to agree to everything set down in the prayer-book. Thus the prelates of the

State Church took their revenge. It was impossible for a Roman Catholic, a Hebrew, or a "Dissenter" to be a member of the local or general government. Ecclesiastical tyranny seemed now complete. The universities were closed to all except those in the Established Church, and everyone outside of it was called a Dissenter. Happily, in the United States we have no such names.

Choosing between conscience and money, two thousand ministers left their pulpits, but they were not allowed to form churches of their own. Other and severer measurers were put in force. After this it was possible to get a university education only in other countries. During the next two centuries thousands of young men went to the Netherlands to be educated for the learned professions. Shut off from the streams of culture, the free churchmen gave themselves up to business, and kept so notably within their own sectarian limits that men like Matthew Arnold called them "Philistines," and jeered at the narrowness of their lives.

The tendencies of the king were evidently in favor of the Roman form of religion, and there was constant fear among the people of Popish plots and great dread of a civil war. On the question of succession to the throne, there was much division of opinion. Among other startling events, two famous men, Sydney and Russell, were executed.

William Penn

At least one good thing Charles did. He paid his debts to William, son of Admiral Penn, by granting to

him a large tract of land in America, which became the noble colony and commonwealth of Pennsylvania. The "Godly experiment" of allowing men of many creeds and countries to live together in peace, in a colony founded primarily for the people, proved a grand success, this one becoming the keystone in the arch of the thirteen American colonies. Two English surveyors, Mason and Dixon, fixed the famous boundary line between Pennsylvania and Maryland.

When Charles died, after twenty-five years' reign, his brother, the Duke of York, was proclaimed, under the title of James II. This nobleman, whom the English people were ultimately to drive out of the country for treason, had been engaged in buccaneering exploits on the coast of Africa and had pushed forward the scheme of conquering New Netherland. After unblushing falsehoods to the Dutch minister in London, King Charles sent two large frigates, under Colonel Nicolls, loaded with soldiers, to enter the Hudson River in a time of profound peace. Resistance being impossible, Governor Stuyvesant capitulated and easy conquest was made.

New York

This piece of treachery was as black and foul as anything in the English annals. The rights of the Dutch Church in America, however, were safeguarded, and, by securing charters from the king, the Dutch Americans were enabled to resist all aggression of the British prelates and governors, and to prevent the intended union of Church and State on American soil in the middle colonies, though they had to fight a long

battle for over one hundred years. In Delaware Nicoll's lieutenant broke up Plockhoy's promising settlement of Dutch people, who had begun to solve social problems, enslaving the men, robbing and insulting the women. Plockhoy has been called the father of modern socialism; but in those days what is now common in our great apartment houses in cities—heating, lighting, cooking, etc., from a common centre—was then called by that name. Pretty much everything English that came from the Stuart kings has been rejected in America, while Plockhoy's ideas live.

If there was little that was high-minded and noble in the soul of Charles II, there was less in that of James II, who came to the throne on a wave of popularity. He had not the easy manners and personal popularity of his brother. In a few weeks it was clear that this new specimen of a Stuart was a tyrant, a violator of law, a foolish rewarder of his own tools and flatterers, while reckless in all his actions. A sudden revulsion of feeling took place, and the monarch became very unpopular. There was now the anxiety about the succession to the throne. Politics and religion, or, rather, statecraft and churchcraft were so mixed up that a royal child educated in the Roman form of the faith, at that time, would mean a king under the control of France.

James' daughter, Mary, was married to William, Prince of Orange, and she was expecting to inherit the throne of England, and, it was thought, full religious toleration would at last be secured. All these hopes

were dashed when on June 10, 1688, a son was born to the king. At once the prominent men of England met together and sent an invitation to William to come over the sea, deliver England, and preserve her liberties from the attacks of the king.

William of Orange

Of William's splendid army of fourteen thousand men, probably half were young Huguenots driven from France. Landing at Torbay, in the southwest of England, the Dutch deliverer marched toward London. He was joined by thousands of the nobility and gentry on the way, while many of the officers in the army of James left him to join William. After throwing the great seal of state into the Thames River, James fled to France. By a convention called for the purpose William and Mary were elected joint sovereigns of the throne of England. A Declaration of Rights was published, the provisions of which were founded largely on Dutch precedents, and was accepted by William and Mary, who were proclaimed king and queen of England February 13, 1689.

Thus was the "glorious revolution" completed. From this time forth there was possibility and promise of the free churchmen gaining the rights of those in the establishment. The Bill of Rights was made law, and became, with Magna Charta of 1215 and the Petition of Right of 1629, one of the three fundamental documents of the English Constitution. Nearly all its provisions are incorporated also in the Constitution of the United States. From this time forth even Catholics and Jews could feel more freedom, and life

in general, to any one who had a conscience not exactly like that of those in power, was more worth living.

Battle of the Boyne

William had to fight for his crown. At the battle of the Boyne in Ireland, July 1st, 1690, the army of James, chiefly French and Irish, was defeated and scattered, and Ireland was once more conquered. About twelve thousand Irishmen, many of the better classes, left their native land, crossed the sea, and became soldiers of fortune. They entered into the French or Spanish service. That picturesque character, the "Irish Walloon," dates from this period. In continental Europe many of these Irish gentlemen rose to high rank or entered the nobility through marriage, and their descendants to this day bear Irish names. Thus exiled to the Catholic countries on the continent, these natural leaders of their former countrymen left the Irish at home to become a nation of peasants. On the other hand, many Dutch soldiers settled in Ireland, introducing the flax industry and making Ireland rich by the linen trade. One of the descendants of these Dutchmen was the famous Sir Robert Hart, the restorer of China's financial credit, whose services were worth for civilization those of a mighty army.

Parliament again passed an act defining the succession to the throne, for Queen Mary had died in 1694, William did not marry again, and there were no heirs. Meanwhile, in the Belgic Netherlands, the wars of the Spanish Succession kept the English Army busy

and cost a great deal of money, which, of course, the poor people had to pay in taxes.

The Balance of Power

For a hundred years to come British statecraft was occupied with building up in Europe what was called the Balance of Power. To secure Holland from the invasion of the French the Barrier Forts were built on the western frontier. In time of peace the French attacked and drove out the Dutch garrisons. So the Grand Alliance was formed between Holland, England, and Austria to keep back the French. An English army of forty thousand men was made ready to embark, and the united army of Dutch and English troops was placed under the command of General John Churchill, for William died before the army sailed. Firearms were now in general use, all foot soldiers being armed with muskets. A volley at short range from regiments widely deployed was frightfully destructive. Sometimes a battle was decided in a few minutes. The invention of the bayonet also made infantry more effective. The gun and bayonet displaced entirely the long pike.

William was never personally popular, and it is doubtful, even to this day, whether the English appreciate the man who was one of the very best and ablest of their kings, faithful, energetic, and wise. Cockneys have called him a "Sour Calvinist." He was a quiet and silent man, and when he died there was much sincere sorrow from people who then felt his value. No adequate life of England's deliverer has yet been written. He had no children, and again, for the

hundredth time, the evils of the hereditary rulership of England were keenly felt.

Anne, the second daughter of James II, who had been educated for a time in France, and married Prince George of Denmark, now became queen. She had only the homely virtues, with but little force of character, being most of the time under the immediate influence of Sarah Jennings, her girlhood's friend, who became Mrs. Churchill, and later the Duchess of Marlborough.

Queen Anne's War

Churchill, who knew so well how to handle infantry armed with musket and bayonet, won some brilliant victories, and the names of Blenheim, Ramillies, Oudenarde, and Malplaquet, all but one places in the Belgic Netherlands, are now inscribed on the banners of the British regiments. The British method of fighting was, first, to fire in platoons, and then, when the order was given, to give a cheer and rush forward in a bayonet charge. It was because of the pride and conceit of the British officers, engendered by their triumphs chiefly on these flat plains, that they were led to defeat under Braddock by the Indians and at Bunker Hill by the Continentals in America. Churchill was created a duke, voted a sum of $2,500,000, and given a pension of five thousand pounds a year. The palace of Blenheim, near Oxford, built for him, stands in a park which is twelve miles in circumference and full of deer. It was stocked with the most splendid specimens of furniture, plate, and tapestry. Queen Anne's War, as it was called, was, of course, repro-

duced in America, leaving a trail of misery and blood, but by it our fathers were trained in their later struggle for freedom. Many American colonial officers served in the Low Countries under British commanders.

Queen Anne's War was ended in 1713 by the treaty of Utrecht, by which the Spanish, or Belgic Netherlands, passed under the control of Austria. Great Britain gained great advantages in the extension of her colonial empire and increase of those interests in distant lands, which at that time occupied so largely the thoughts of her people. Strange as it may seem to-day, the chief diplomatic triumph gained at this time was the monopoly of the traffic in slaves from Africa.

African Slavery

The story of the English slave trade is a curious one. In time man-stealing grew to be a business, reckoned as honorable as any other affair of commerce. In Africa the Portuguese were the slave hunters. With their guns they attacked villages and drove the stolen men and women in coffles to the coast, where, at the slave stations, the Spaniards sold them by the cargo to the English, who carried them in ships built especially for the purpose across the Atlantic. At times there were booms in the market, and some of the largest fortunes in Spain, Portugal, and England were made out of this sort of burglary. By 1713, in the treaty of Utrecht, Great Britain secured the monopoly of the slave market.

The men who got rich in this abominable traffic retired to London to enjoy their gains. They bought

fine houses, horses and carriages, using dishes and table service of gold. They were thus able, in an age of bribery, to buy their way into Parliament, purchase titles of nobility, obtain by pounds, shillings, and pence commissions in the army for their sons, get places in the State Church, and obtain seats in the House of Lords. Much of the money for the shameful corruption, by which King George's cabinet—his ministers freely using £100 notes as bribes—brought on the vote to make war on the colonies in 1775, came originally from the African slave trade.

Even when the legislature of Virginia tried to stop the slave traffic, King George angrily forbade it in a proclamation, which declared the business to be good for the colonies and profitable to the throne. Between the sailing of the Mayflower—which was afterward used as a slaver—and the Boston massacre, about three million slaves were carried across the Atlantic, of whom a quarter of a million died on the passage. Finally, in the Webster-Ashburton treaty, the English and Americans joined to suppress the horrible traffic, and Commodore M. C. Perry commanded the 80-gun squadron that on the coast of Africa began the good work.

Port Wine

Besides British success at the bargain counter of diplomacy, in 1773 trade was opened with the South American Spanish countries, and arrangements were made with Portugal which admitted Port wine, from Oporto, at low rates. Few foresaw what a calamity and national loss this was to mean. The Port and

Madeira wines flowed into England so plentifully that universal drinking of this red beverage became very common. The saying "better get drunk on Port than keep sober on claret," put into practice, led to the making of red-faced, ruby-nosed, and gouty ministers of government, who were good for nothing before they were sixty, except to nurse big feet laid up on chairs. A "gentleman" was supposed to be a fellow that swore roundly during the day and at night was found drunk under his table, to be put to bed by his valet. Directly or indirectly, this flood of Port wine, which washed out or addled the brains of so many British ministers and generals, helped mightily in the war of American independence. It was certainly worth an army of ten thousand Continentals, for too much Port wine in the stomach of King George's ministers of state was the cause of many and various blunders on their part, while the fact that the Hessians were drunk was the cause of their defeat at Trenton.

One of the most striking results of the long wars in Europe was the great increase of the British navy. From this time Great Britain considered herself the mistress of the sea, and during the whole of the century following the average British captain was apt to be a bully. The Scotch had been demanding more and more a share in the trade with the colonies and other countries which had so enriched England, and union with Scotland was secured in 1702. The Union Jack, or Jacques, the French and South English name for James, and called probably after King James I, who had planned the flag, was made by combining the two

crosses, the St. Andrew's cross of Scotland being laid upon the square red field and cross of England. Strange as it may appear, the American flag of stars and stripes has been the least altered of any power, and is, in substance, the oldest of national flags.

CHAPTER XXI

THE HOUSE OF HANOVER

The King's Name

THE next of the many foreign lines of kings that have sat on the English throne is called the House of Hanover, because it came from the state of this name in Germany. The royal line is descended from a German chieftain, Welf I, in the time of Charlemagne, whose descendants in Italy, known as Guelphs, were opposed to the Ghibbelines, mentioned by Dante, whose factional fights disturbed Europe until the end of the fifteenth century. There is a town in Canada named Guelph, but few English-speaking people use, some scarcely know, the British king's family name, anymore than Japanese peasants know the Mikado's personal name.

The first ruler, George I, came to the throne in 1714. Not being able to talk English, and he and his ministers knowing only a little bad Latin, he did not attend the cabinet meetings. Yet this was a good thing for the English people, who have always profited by the personal weakness of royalty; and in this period kings were of no political importance. It made little difference what opinions George I might hold, for now, instead of being a little insular state, Great Britain was becoming a mighty empire, with many and varied

interests. These were best attended to by men called to office for their abilities and character and not for their birth or rank.

House of Hanover

Four of the five kings of the House of Hanover, which still furnishes occupants of the British throne, were named George and followed in succession. This was the era during which so many streets in eastern American towns and cities received their names, after the Hanover kings named George, or from prominent men and the queens and ladies of the court or government. None, however, are found in Connecticut.

In the time of the four Georges profound internal changes took place, for the whole method of industry was changed. Instead of single workers in cottages weaving or using their tools for production, great numbers of human beings were gathered together in large factories, in which machinery was worked by water-power or steam, and, instead of being known as persons, they were spoken of as "hands." The extension of commerce increased speculation. Thousands of people took their chances and gained or sunk money in manifold pecuniary ventures. More of them tried to get rich quickly without work of hands or brains, and lost their cash in what was called the South Sea Bubble, than in any other one thing. After every successful war there is usually a great expansion of plans for making fortunes rapidly, but most of these end in disaster.

During this period of the Georges the office of prime minister was virtually created by the circumstance that the king was no longer anything but a useful

figurehead. The able man who virtually ruled Great Britain under the first two Georges was Horace Walpole. He was as predominant in the art and craft of politics as he was unscrupulous as to the means he employed. As bribery and corruption were now in vogue, Walpole reduced the practice of buying votes to a system. His cynical saying was, "Every man has his price." We have had many American politicians who studied Walpole's methods and believed in them. Yet all our history shows that, in the long run, only real statesmen live in history, while the mere politicians and smart opportunists are soon forgotten. Only adherence to high ideals and principles gives a man lasting and honorable fame. Lincoln lives, Douglas is forgotten.

Rotten Boroughs

Parliament in the eighteenth century and until 1830 did not represent men, but only land and wealth, and was virtually a close corporation. The two houses existed less for the carrying out of measures of justice and righteousness than for the enrichment of individual members. In many cases one man or family might dictate the election of members from "boroughs," which were mere shadows; that is, points or places where there were once towns, which had sent members to Parliament, but from which the people had migrated elsewhere to get a living. Often what had once been a flourishing town was now nothing but a hamlet, a gentleman's park, or perhaps only an enclosed lot, a monument, or even a post. This era of "rotten boroughs" was equal to the worst in American bad politics.

As usual, England had its crop of pretenders, for others wanted the throne upon which the man from Hanover sat. One in 1715, active for a while, was suppressed; but when Mr. Charles Edward Stuart, grandson of James II, entered Scotland, expecting the people would welcome him with open arms, he was called the Young Pretender, while his predecessor was called the Old Pretender.

"Bonnie Prince Charlie" of 1745 was a very attractive person. He persuaded some highlanders to march to Edinborough, and when arrived there, with several thousand followers, he proclaimed himself James VIII, and gave a ball near Holyrood Palace. He won the battle of Preston Pans, and for a little while all Scotland seemed to be rising in his favor. Having received money and arms from France, he began his march into England at the head of his men from the glens, who were gay with tartans and feathered caps. They were equipped with the round shield and the heavy double-edged sword, called the claymore, which had gone out of fashion elsewhere; but as he went his reception was so cold that his hopes for a dash upon London were quickly crushed. Gradually the red coats sent by the king's ministers pressed hard the men of the target and claymore, and on the desolate moor of Culloden, not far from Inverness, weary and half-starved, they were forced to fight.

Battle of Culloden

The Duke of Cumberland, son of King George II, who had been called back from Flanders, to get after Prince Charlie, was a skilful soldier. He kept his

cavalry in reserve for pursuit of the men whom he expected to defeat and make fugitives, and skilfully trained his soldiers to withstand the rush of the clansmen. Holding his shield on the left arm, to dash aside the bayonet, the highlander, as he charged up the slope, trusted, by a rush, to smite down the infantryman with a sweep of his claymore. Cumberland, however, was ready for this sort of attack. Massing his men in close order, he directed each private to pay no attention to the man immediately in front and attacking him, but to bayonet cross-wise the fellow on his right, who would expose his body, when striking with his claymore at the soldier whom he confronted.

The artillery was placed at intervals along the line to rake the highlanders when coming on in a rush. The Scots, after a few rounds with their cannon, charged up the slope at the English. Then it was a clash of cold steel between bayonet and claymore. The longer weapon, plied obliquely, beat the shorter, and the two-handed lunge of the bayonet was more deadly than the sweep of the sword blade. Hundreds of highlanders were soon dead or dying of wounds from steel and crying out in agony and thirst. The hopes of Bonnie Prince Charlie, as he stood on a broad rock viewing the fight, were dashed to earth. Soon the men of the glens broke and fled. Then, like a whirlwind, the cavalry were ordered out. In wild flight, the fugitives were pursued and cut down by the horsemen. They were hunted out of barns, hayricks, blacksmith shops, or wherever they had taken shelter, and slain. The Duke hoped, by crushing completely the uprising, to

make guerilla war in the highlands impossible, and he succeeded.

To-day "Cumberland the butcher" is a name to frighten highland children with. The desolate moor with its rill of water, to which the wounded crawled in their dying agonies to assuage their thirst, and the lines of sunken trenches, each with a memorial stone, placed in 1881, showing where the men of the various clans were buried, is a place of sadness. On the great cairn of stones, reared on the field by the owner of the ground, American descendants of ancestors slain at Culloden observe Memorial Day, and hang fresh wreaths of flowers in sorrow for the event and in honor of the dead.

Dispersion of the Scots

This awful defeat shattered the Pretender's ambitions, ended the House of Stuart, gave the finishing blow to the Scottish clan system, and established the House of Hanover. Indirectly it dispersed the Scottish people in large numbers over the world, who, with their energy, gifts, and graces of character, have everywhere helped to build up civilization, especially in America. A fair number of stalwart men, beaten at Culloden, with hundreds of their sons, were found in the Continental armies. The story of Flora McDonald, who saved her prince and then fled to North Carolina, is a thrilling one. To this day, in the glens of Scotland, one may hear old women singing of "Bonnie Prince Charlie."

In the eighteenth century everybody seemed to be determined to get rich, and men who can make money

by getting up war are always numerous enough in every land. The English were rapidly becoming "a nation of shopkeepers." Smuggling, too, was very common, and a good deal of it was done in America, as well as in England. Largely owing to a wave of popular feeling, war with Spain broke out in 1738. Then followed the war of the Austrian Succession, which lasted from 1740 to 1748. It was not only one of the most useless and destructive ever fought, filling Belgium with misery and impoverishing further the poor of England, but it seems, from the point of view of to-day, one of the most absurd. King George himself served in the field, and English, Dutch, Austrian Hanoverians, and Hessians took part in it on Belgic soil. This was the last time an English king took the field. At the battle of Fontenoy the Irish brigade, made up of Irish Catholic soldiers, driven out from Ireland, and now serving in the French Army, helped to win a tremendous victory over the British and their allies.

When the war was over it was hard to know what to do with so many discharged sailors and soldiers, and it was proposed to colonize them in America. A plan was made by which, under Lord Halifax, four thousand veterans were taken across the ocean to form Nova Scotia, or New Scotland. The peninsula had been discovered by the Cabots in 1497, and the French had settled that part of it called Acadia. In 1755 these Acadians were torn from their homes and the poor people scattered through the colonies. Of two of them, Gabriel and Evangeline, lovers, Longfellow has told in a touching poem.

Colonists and Wars

In 1751 the English, who were still clinging to the old unreformed calendar of Julius Cæsar, got into line with the rest of the world, and "the new style" of chronology was adopted, making the year begin January 1st, instead of March 25th. But the masses of the English people, being without free public schools, were still very ignorant, and they provoked riots, thinking they had lost eleven days out of their lives.

Hereafter, with such large interests in India and America, where the French were their rivals, the colonists as well as the people in the mother country would be involved in war. In America the French, occupying the valley of the St. Lawrence River, were intending to hold the great waterways of the lakes and the Ohio and Mississippi rivers. By building a chain of sixty forts, from Quebec to New Orleans, they planned to keep the English colonies pent up between the Alleghenies and the sea. Many of these sites have since become American cities. Leaden plates, with the arms of France graven on them, were buried at points in Ohio and Kentucky.

To offset this the Ohio Company was formed, to check French aggressions and settle the river valley with British colonists. Its grants covered 500,000 acres. The French governor, DuQuesne, from Canada, proclaimed that all territory west of the Alleghenies belonged to France, and the governors of Pennsylvania and New York were notified that no new settlements would be allowed on the Ohio River. Shortly after this a French fort was built at the junction of the

Monongahela and Allegheny rivers, the key of the country, in order to control the entire inland region.

Washington and Van Braam

At once the English colonists took the alarm and prepared to plant settlements in the West. The Virginian, George Washington, a young land surveyor, who had received military training under Van Braam, a Dutch veteran of the wars in Flanders, marched in 1753 over the mountains, overcoming tremendous difficulties by flood and field. After a successful skirmish, he built Fort Necessity, in which he was besieged by a greatly superior French force and obliged to surrender with honors.

The British Government now shipped two thousand regular troops under General Braddock, a brave and capable officer, who knew only the one style of fighting, that was so effective in the Low Countries. Though warned by Benjamin Franklin, he could not imagine that "the king's troops" could be beaten by Indians and French rangers: but when near DuQuesne he was caught in an ambuscade. His soldiers, dressed in red clothes, which made them easy targets for men hiding behind trees, were expected to stand in ranks and fire in platoons, just as they did in Flanders. On open, flat land, seeing their enemies in ranks like their own and only from thirty to fifty yards away, they often did terrible execution by firing from a battle front of two lines, one of men on their knees and the other standing while aiming. Sometimes the muskets of a third line, each man resting his piece on the shoulder of his comrade in front, made in combination a resistless volley.

The new kind of war, with its terrible noises and thick smoke, invisible death and wounds received at a distance, was very different from that in ancient battles, which were hand-to-hand fights, or even from the pike and lance combats of the Middle Ages.

In the Virginia woods, however, these same brave and well-drilled soldiers in scarlet coats could see nothing except an occasional flash of fire, with plenty of smoke and trees everywhere.

To the marksmen invisible in the underbrush the dense column of red made an easy target. Had Washington been allowed to post his Virginia rangers behind the tree trunks he might have saved the day; but Braddock, unable to understand what was going on, ordering them back, lost most of his force, and his own life. Pretty nearly all that the British accomplished in this campaign was to knock the bark off a few trees, while the Colonials showed finely what they could do as soldiers. After this campaign Americans were never afraid of "the king's troops."

Thus began, in America, two years before a declaration of war between France and England, a national or "Continental" struggle, though there was as yet no American nation; or what was called in England the Seven Years' War, and by the colonists "the Old French and Indian War." The French were at first successful and at times the outlook for the British Empire was very dark. Yet while other ministers of the king, corrupt and incompetent, were given too much to Port wine and gout, to gambling and carous-

ing, William Pitt rose to power and became virtual ruler of England.

Rise of Methodism

One bright chapter in the history of the eighteenth century is the rise of Methodism, a further development of Puritan principles. The Wesleys, John and Charles, brought into religion a fervor, earnestness, and sincerity that had been sadly lacking in the Established Church. Because he and his fellow students lived according to rule and method, they ware called Methodists. Like some proud pew-holders in America, who say to a too aggressive preacher of the gospel who moves men, "we do not like the kind of people you are bringing into the church," the rich and worldly folk in the cathedrals and parish churches resented the idea of worshiping God seated beside mechanics and laborers. Not being permitted in the crowded edifices of the establishment, the Methodist preachers built chapels, which became permanent places of worship. Forced into preaching out-doors, these Wesleyans grew to be a great host. Like the Presbyterians, Baptists, and Congregationalists, they became separatists from the Established Church. They now number many millions, forming, with other free churchmen, a majority of the devout people of England. In time the Methodist Christians, obedient to the Redeemer's last command, were foremost in missionary zeal and established schools, churches, and hospitals in the countries of five continents, with astonishing success.

CHAPTER XXII

"KING GEORGE AND ALL HIS HOST"

We now come to read of a king who was more widely known and talked about in America than any other British king. Even our little nursery folk know of George the Third in their rhymes, toys, and picture-books. Perhaps every time "Yankee Doodle" is played, many of them think of George III and his Hessians, with their big boots, brass-fronted high hats, powdered and puffed hair and wigs and pigtails, or perukes, and his red coats dressed much like them. In a British picture gallery the men in scarlet of this era seem to us most familiar. In New Jersey the "Hessian fly," and the garlic that makes the butter strong to the taste and smell, recall King George's hirelings. Mothers in country districts still frighten their children into obedience with threats of the Hessians catching them.

King George III

When King George died in 1760, his grandson, George III, came to the throne. This person was destined to a long rule and to see three of the greatest revolutions known to history. Of these, two were, in the political world: first, the American War of Independence, which demonstrated how great progress the Germanic race

had made by crossing the Atlantic, and cutting free from feudalism, monarchy, state churchism, primogeniture, plural voting, and many ideas outworn in the progress of the race. The second was the French Revolution, which made obsolete many old European notions, set up new ideas and standards, put the ownership of the soil in the hands of the toilers, and opened the way to larger human development. By the third revolution, which was industrial, the whole face of material production was changed, and the forces of nature were substituted for those of human muscle. All three movements for humanity gave men greater courage to replenish the earth and to subdue matter more completely to human will and desire.

In other ways than in the church the better spirit of the people was appealed to. William Pitt rose into power and became the virtual ruler of Great Britain. He sent back the Dutch troops and Hessians which the king had imported, developed the British military spirit, and gave Scotsmen, even those in the glens, a chance to show their loyalty to the king and empire. He believed that if paid and treated well and allowed their own dress and music, the highlanders would enlist gladly and serve loyally.

Raising a Regiment

One noble lady took a novel method of gaining recruits and helped to raise a regiment for her husband. To take "the king's" or "the queen's shilling" from a recruiting officer is to enter the army and be henceforth bound to the service. The pretty woman rode round the country with a bag full of bright, freshly minted

silver coins. Holding one of these in her mouth, she allowed and invited many a young man to take with his lips the King's shilling and become a "Tommy Atkins," which is the name of the British soldier. The fair lady had little difficulty in winning a thousand men to the colors. Pitt's faith was justified. Soon the Highlander's gay costume was seen and his bagpipe music heard in the British armies garrisoning India and America. It came to pass that large numbers of men in kilts, tartars, feathered shakos, plaid stockings and buckled shoes fought beyond seas, but the feuds and quarrels between the British regiments were often terrible.

Twenty thousand regular troops were sent from England under energetic leaders, Wolfe, Howe, and Amherst, who were chosen, not on account of their birth, rank, or social position, but for their grit and ability. Louisburg, Cape Breton, Fort DuQuesne, Ticonderoga, and other strongholds were taken. The city of Pittsburg began its wonderful history, which in time, because of its production of steel cheaper than Europeans could make it, enabled it to dictate politics in Asia and create a new world movement.

The British Government was deciding the question whether North America was to be dominated by the Latin ideas of civilization or by those of England and Holland. The decisive battle was fought on the Plains of Abraham, near Quebec, when the British and French troops fired at thirty yards distance from each other. Then the red coats cheered and the French ran. Both commanders, Wolfe and Montcalm, lost their lives.

Fall of France

Yet war by itself, besides being a barbarous method, settles nothing. When there are no recuperative forces behind military movements there are no results, except slaughter, waste, and hatred, out of which usually grow other wars, which keep up the loss of life and material, and thus retard the progress of mankind. Behind Wolfe's triumph was the momentum of an enterprising race, ready to replenish and subdue a raw continent and fill it with homes. France, with her feudal and Latin ideas, passed out of America, leaving all the continent north of Mexico to be developed by self-governing people from northern Europe.

In India the long rivalry and fighting between French and English adventurers gave way to the great operations of governments. India was a jungle of native races, languages, religions, and governments. In the thirteenth century the Mongols had overrun Asia and conquered Russia. These Mongols were called Moguls in India, where most of them became Mohammedans. Under the House of Akbar toleration was granted to the Hindoos and Parsees, and the capital was established at Delhi, where art, architecture, learning, and civilization bloomed in splendor. The Portuguese, Dutch, French, and English had successively erected trading-posts, which were called factories, and made settlements, chiefly on the coast.

British in India

The French governor, Dupleix, began making a series of treaties and alliances with native rulers, and in 1740, with fleets and soldiers, he attacked the English settle-

ments. Soon a rival and opponent arose in Lord Clive, who employed native soldiers, or sepoys, with European drill, equipment, and discipline, and between the English and their Hindoo allies, and the French and their adherents, several battles were fought. In 1753 both leaders returned to their homes for a time, but the question of British or French supremacy was still unsettled. Clive, going back, captured Calcutta and then destroyed the French settlements nearby. In the great battle of Plassy in 1757, Clive, with a mixed force of three thousand English and native soldiers, defeated the nabob's army of over thirty thousand men, thus demonstrating the superiority of European discipline and arms. Other battles followed which secured British supremacy.

In the West Indies some Spanish possessions, including Havana, were taken. In these wars many American Indians, besides colonial soldiers and officers, served their king, one of whom was Lawrence Washington, older brother of George, who brought home with him to Virginia a Dutch military officer, van Braam, who taught the future Father of his Country the manual of arms and military tactics. Lawrence Washington named his house and plantation after Admiral Vernon, of the British navy, with whom he was acquainted, and thus Mount Vernon recalls a naval hero.

When the Peace of Paris was signed in 1763 England had reached the acme of her eighteenth century military power, glory, and extent of territory.

Five years afterward Captain Cook was sent on an

expedition to the Pacific. He surveyed many islands, circumnavigated New Zealand, and, sailing along the coast of Australia, claimed the land for Great Britain. At Honolulu he observed the transit of Venus. In Philadelphia, at the same time, a platform was erected by Rittenhouse, the astronomer, in the State House yard for the same purpose. It was from this same platform, eight years later, that the Declaration of Independence, signed July 4th, was read to the people. Then humanity had sight of the transit of republican government on a large scale, across the face of the world's history.

Parliament at this time did not represent men or freemen's votes, but only land, money, and aristocracy; and bribery and corruption were the order of the day. The grasping and oppressive policy soon led to trouble with the American colonies. King and Parliament claimed the right to tax the colonists if they pleased, to shut off the Americans from trading with foreign nations, and to compel them to buy all their goods from England. The Americans held to the doctrine enunciated in the Netherlands in 1477—"No taxation without consent." The British Government passed the Stamp Act and other obnoxious measures, which led to rioting and the destruction of the tea imported by the East India Company. When the red coats were sent over to Boston the mob taunted them as "lobsters," and dared the soldiers to fire. This was done, and blood was shed in front of the State House. The spot is now marked by a circle of paving stones set edgewise.

American Minute Men

Nevertheless, the great body of Americans were law-abiding, and one of the Adamses defended the British soldiers in court. But when in 1774 Parliament closed the harbor of Boston and put the city under military control, all the colonists made common cause with Boston. Men began to drill, calling themselves "Minute Men," to be ready at a moment's notice to resist revolution from without and to maintain their rights as English citizens. A congress of fifty-five delegates from the thirteen colonies met in Philadelphia at Carpenter's Hall and resolved, in the name of English law, to defend their rights under the British Constitution. There was no idea of revolution or secession, except among a few men, like the "Sons of Liberty." Most respectable people and taxpayers hoped that the king and his ministers and Parliament would see the reasonableness of American demands. Especially in the Middle States, where the people had been more accustomed to the republican traditions of the Netherlands, was this feeling deep and strong. As, however, the king's troops were in Boston, and Massachusetts had been deprived of self-government, the minute men were even more alert for the coming hostilities. They acted after the first example given them by the Dutch Republicans of 1567, and the second shown them by the Englishmen of the Commonwealth, a hundred years before.

There were entirely different ideas, concerning taxation and representation, on opposite sides of the Atlantic. As compared with the British notion, the Amer-

icans held to the old Dutch principle formulated in 1477 —"No taxation without consent." They further believed that only those who actually voted ought to or could make laws for them, or allot the taxes. This was the doctrine of the Dutch Republic from which the people of the Middle States had at first come, and in which many of those who founded New England had lived, imbibing the ideas that ruled in the Netherlands. Down to the year 1800 most people of Dutch ancestry in the Middle States spoke Dutch and had republican ideas.

Battle of Lexington

Until July 4, 1776, what took place along the Atlantic coast in America is part of the history of Great Britain. Matters had reached a crisis when Paul Revere saw the lantern signal in the church spire in Boston and on horseback rode inland and gave the alarm. When taxpayers and freemen gathered on the village green at Lexington, and stood there in the name of their sovereign King George III and of English law, ready to resist anarchy and revolution from without, Captain Barker addressed the minute men as follows: "Men, stand your ground. Don't fire until you're fired upon, but if they want a war, let it begin here." Major Pitcairn, the British officer, riding forward, called these men of law and order "rebels," and commanded them to disperse. He then discharged his pistols and his troops opened fire, killing several of the villagers, and the war began. Henceforth among the Iroquois Indians who served King George, those opposing him were called "the Bostons."

The mass of Americans had no thought of revolution. Except with a very few there was not yet a suspicion of independence among the three million colonists. The day after the "embattled farmers . . . fired the shot heard round the world," these householders of Concord and Lexington went before the magistrates. They took oath that they were standing in the highway, where they had a perfect right to be, and the king's troops, who were out on an excursion, fired upon them, and they, therefore, defended themselves according to their rights under English law. A few weeks later, when the militia of the eastern colonies gathered together on the campus of Harvard College, to go over to Breed's Hill and fortify it, the chaplain, in offering prayer, petitioned the Almighty that after the then existing estrangement between the king and his subjects, they might all be again united in loyal obedience to His Majesty.

The Striped Flag

Even after the battles of Bunker Hill and Long Island there was no clear idea of secession from the mother country. The union flag raised at Cambridge, January 1, 1776, of thirteen stripes, one for each province, after the example of the naval flag of the Dutch republic, in which each state, large or small, enjoyed an equal vote, had for its field the Union Jack of England. When, however, the king denied their petitions, American opinions changed rapidly. The writings of Adams, Franklin, and, especially, Thomas Paine made even Washington believe that obedience to his despotism was the king's one idea for the colonies, and that a corrupt

Parliament, which did not represent the British people, but only interested classes, would coerce the colonists into subjection.

Then the idea of independence began to be seriously entertained. The colonists believed that although the English people were with them, they had no direct representation in Parliament and could not express their feelings.

The Americans did exactly what the men of the United States of the Netherlands had done before them, following their precedents step by step, for they had the living example of a federal republic before them. They gathered in Congress, made a temporary form of government, petitioned the king for their rights. Using the name and style of the "United Colonies," until July 4, 1776, they fought their battles in the name of English law. When, however, King George III, like Philip II, of Spain, rejected the petitions of his loyal subjects, the Americans followed the Dutch precedent of July, 1781. After nearly two years of hesitation and patient waiting, they deposed their tyrant sovereign and issued their Declaration of Independence. The Americans had also the example of the men of the English Commonwealth, of Cromwell, Fairfax, and the private soldiers who fought King Charles Stuart in the name of English law.

CHAPTER XXIII

AMERICAN INDEPENDENCE AND THEREAFTER

On June 14, 1777, Congress ordained that the flag of stars and stripes should be the emblem of the United States of America. This flag, as in the Dutch precedent of a federal republic, contained a stripe for each state represented in Congress and having one vote. It had no canton, for it was not derived from feudal or kingly emblems, but a blue field of stars. The stripes stood for the past, history; the stars for the future and promise.

Nevertheless this flag, except in forts, was not used in battle, or by regiments, until near 1780. No instance is yet known, for certainty, of the stars and stripes being flown or used in any land battle before the final year of the war.

From the first the Continental Congress and most Americans believed that the people of Canada would join them in uprising against the mother country, but in this theory they were disappointed. An expedition under generals Arnold and Montgomery was made against Quebec, which Washington did not favor, but it proved a failure.

First Salute

The colonies counted on getting most of their war supplies from the Dutch and French ports. As soon as

the need of powder, ball, cannon, shot and shell, soldier's clothing, and other war supplies was felt, American ships by the score were loaded with tobacco and other colonial products and despatched to the island of St. Eustatius in the Dutch West Indies. There, on the 16th of November, 1776, after first reading a copy of the Declaration of Independence of July 4, 1776, and finding that the Americans were fighting for the same principles as the Dutch in 1579, Governor Johannes de Graeff ordered a salute fired to the American flag, which then had no stars. It flew from the man-of-war, Andrea Doria, from Philadelphia. These were the first "honor shots," to our flag of thirteen stripes, ever given by a foreign magistrate. One young man who witnessed the incident was a student of Princeton College, who while on vacation in Philadelphia had been captured by the press gang. Throughout the war this island was the chief source of war supplies for the Continental Army.

In England the Americans had powerful friends, both in Parliament and in the country. Dr. Price wrote a pamphlet against the unjustness of taxing the Americans, and this pamphlet was translated into Dutch by Van der Capellen in Holland. William Pitt, now the Earl of Chatham, Edmund Burke, and Charles James Fox, friends of America, opposed strongly the policy of King George's ministers. The war was very unpopular with the British people. Most Englishmen called it the "Scotch War," when trying to shift the odium of it upon the king's ministers from Scotland, because so many Scottish soldiers, still quite

new to the British Army, were employed in it, and also from the fact that King George had tried so hard to get the Scotch Brigade out of Holland to serve in America, but did not succeed.

The Tories

The Tories, or Loyalists, who had fled from America and reached England, were coldly received. John Adams reckoned that in 1776 one-third of all the people in the thirteen colonies were on the king's side. About twenty-five thousand men in the British Army, navy and militia, were loyalist Americans. From New York to Georgia, these loyalists were very active on the frontiers and kept the outlying settlements in terror, hundreds of them taking part in the massacres of Wyoming and Cherry Valley. Many of them were painted or disguised as Indians. Hence the conflict in New York was largely partisan and more like a civil war than in any other state. About ten thousand persons, who allied themselves together as the United Empire Loyalists, made their homes in Canada and Nova Scotia. Probably sixty thousand colonists in all refused to live in the United States, and went into exile between the years 1775 and 1787. The British Government later spent thirty millions of dollars in paying the claims of the Loyalists.

How to fight these "rebels" against King George, who lived three thousand miles away, and who were Dutch, French, German, Irish, Welsh, Scotch, or descendants from ancestors who had been such, and in 1776 in numbers which probably exceeded those of English birth or descent, was a hard problem. The

task of coercion must be done chiefly by the navy, and besides keeping the armies fed, all supplies and the soldiers' munitions of war must be carried across the sea. The work of feeding so large a navy and such an army was a heavy tax on the government and the poor people who must pay most of the war taxes. A depot of provisions was made at Cork, Ireland, and a great fleet of transports was assembled there.

The Hessians

Great Britain had other war matters in Europe to attend to, so that she could spare only about forty thousand British troops for America. About thirty thousand mercenaries, mostly Hessians, were hired from the petty German princes. These poor fellows were told that they must fight bravely, or the "rebels" would torture and scalp them, for a knowledge of American geography was not general then, in either England or Germany. No government was more profoundly ignorant of the American country and people than the British, and this ignorance cost dear. Few common soldiers in Europe in 1776 could either read or write, and they were bought and sold by their monarchs and princes very much as slaves were. Some of the pictures made in Europe of American men and cities were more like caricatures than representations of reality.

From 1776 to 1781 there was an average of about fifty thousand effective troops in America under the British flag. King George was so anxious to get all the men he could that he wrote an autograph letter to the stadholder, or president of the Dutch Republic,

asking for the use of the Scotch Brigade, which for nearly a century had been in Holland in the service of the States-General. Against this, Van der Capellen and others protested so vigorously, showing that the brigade had been raised only to maintain the Protestant succession in Great Britain, that the royal request was refused and the Scottish soldiers remained in Holland. The Netherlands people were friends of the Americans throughout the war, and in the end the Dutch Republic recognized us and lent us four millions of dollars in hard money.

The American Riflemen

Washington, taking a lesson from Bunker Hill, had great faith in well-made entrenchments, and often threw up earthworks, even when to the Continental soldiers there seemed to be no sense for them. More than one was named by them Fort Nonsense. Their moral effect was equal to that of an army. He had also great faith in the riflemen. The deadly effects of this weapon of precision were seen in the fact that five British were killed in the war to every three Americans. After the American Revolution, the rifle was adopted in the armies of Europe. It was amazing to people in London to see an American rifleman, a prisoner, shoot a wren at a distance of one hundred yards. The majority of soldiers in both armies, however, had only flint-lock, smooth-bore muskets.

Sullivan's Expedition

When Lord Germain and the king's ministers decided on a brutal and coercive policy that meant either conquest or devastation, including the hiring of Indians

and the letting loose of the savages and Canadian rangers on our frontiers, as in the massacres of Wyoming and Cherry Valley, then Washington planned the superb Sullivan's expedition of 1779, which broke the Indian power forever and prepared the way for success at Yorktown. For this expedition he was able to spare from the main force only five thousand of his best troops, including a regiment of artillery and one of riflemen. Yet he was able, by continually marching and countermarching his men, and by building forts in the New Jersey hills, to keep the British generals, with their forty thousand troops in New York, from attacking him when he had only ten thousand men. Yet even during the summer, when on the defensive, Washington planned the capture of Stony Point, and Wayne won it by a bayonet victory.

The great trouble during the war was to find money to pay the troops. Munitions of war came mainly from the Dutch Island of St. Eustatius in the West Indies, but the Continental paper money soon became nearly worthless.

Sullivan's Expedition of 1779 was in one sense the key to the whole campaign, for it quite effectually broke up the war-like activities of the Loyalists on the frontier, prevented flank attacks from Canada, and completely paralyzed the British attempts to make of central New York a granary for the feeding of the British Army. With the left wing starting from Pittsburg, the right wing from Schenectady, New York, and the main army from Easton, Pennsylvania, Sullivan marched westward into the wilderness as far as the

Genesee Valley. At Newtown, near Elmira, August 29, 1779, was fought one of the most brilliant and decisive battles of the war, which crushed the Indian power, and gave the death-blow to the confederacy of the Six Nations. Afterward, in Canada, Brant translated the Book of Common Prayer, and at the college at Brantford many Indians were educated.

Washington's Strategy

Washington won very few victories, but he never lost a campaign, and always kept his army together. When the Hessian prisoners, taken at Princeton, were sent into Pennsylvania, they were so wrought upon by people who spoke their own language and showed them in what a bad cause they were fighting, that many of them deserted. Many more remained in America, to be ancestors of some of our most brilliant soldiers and successful business men. Of forty thousand brought over to America, only seventeen thousand of the Hessians returned.

Against Great Britain and her insolent claims upon the sea, the armed neutrality of Russia, Prussia, and Holland was formed in 1779, when Spain also declared war against England. In 1780 the Dutch, goaded to desperation by British insults, recognized John Adams and the United States of America and made a loan to Congress of four millions of dollars in gold and silver, which came in good season to pay off the Continental veterans when there was no money in the American treasury. When Washington persuaded our French allies not to attempt to recapture Canada as they wished to do, but to march to Yorktown, the master move of

the war was made. To relieve Cornwallis the British Government sent out the largest fleet ever gathered under the Union Jack, commanded by Admiral Rodney. He, however, thinking it far more important to capture St. Eustatius, sailed to the West Indies, leaving Cornwallis nothing else to do than to surrender.

St. Eustatius Destroyed

Yet it was not only the achievements of the combined French and American armies that compelled peace. One element, almost as great, was the destruction of British commerce by American privateers. This made the war very unpopular with the mercantile classes. These armed vessels secured most of the supplies for the Continental Army. No fewer than twenty-two of them were found by Admiral Rodney at St. Eustatius. One of his commanders was George Vancouver, who later explored the Pacific and discovered the island which bears his name. Admiral Rodney destroyed Fort Orange, that had fired the first salute in honor of the flag of the Continental Congress, and tumbled the cannon into the rubbish, where possibly they still lie. On board these American privateers and two men of war there were two thousand American officers and sailors.

As soon as news of the surrender of Cornwallis was received in Parliament the Whigs carried through a motion to end the war, and, in spite of the wrath and obstinacy of the king, the motion was carried. As usual, the eastern counties voted on the side of freedom, and it was a Norfolk member who proposed the motion.

The independence of the United States, though it

seemed a calamity to some of the British aristocrats, proved a great blessing to both the English and Irish people. Great Britain lost her American colonies through ignorance; but, learning a painful lesson, the mother country thereafter not only tried to know the conditions of her colonies and the temper of the colonists, but encouraged self-government in all and taught them to know each other.

In Ireland, where, with so many soldiers absent in America, a body of forty thousand volunteers had been formed, which gave great boldness to the people and secured for the Irish a free Parliament, so that for the next eighteen years Ireland had home rule. A resolution was passed in Parliament that "the influence of the crown had increased and ought to be diminished." The British Parliament, chastened by experience and the self-assertion of Ireland, saved England from the possible re-introduction of an absolutism by the House of Hanover like that of the Stuarts.

William Pitt

King George, who had been "his own prime minister," was obliged to give up his personal rule and accept such ministers as Parliament chose for him. The second William Pitt, son of the Earl of Chatham, though only twenty-four years old, because more masterful in mind than the king, became the real ruler of Great Britain. He remained prime minister for almost twenty years. He so reorganized the Tory party that it succeeded to the control which the Whigs had held for nearly half a century, and then the Tories kept the reins of power for forty years. Although the bill

brought in by Pitt to enlarge the franchise was defeated, the agitation was kept up and the project would probably have succeeded long before 1830, had it not been for the outbreak of the French Revolution in 1789.

This uprising of a neighboring nation had a tremendous effect in the United Kingdom. Edmund Burke interpreted it, in fear, in a book entitled "Reflections on the French Revolution." Robert Burns' poem, "A Man's a Man for a' that," showed a deeper insight into the movement and a fellow feeling with the plain people.

The Irish Parliament

The Irish sympathized so deeply with the French that a society called the United Irishmen, planned, with aid from France, to throw off the British yoke and to set up an Irish republic. The insurrection broke out in 1798, and there was severe fighting with terrible cruelties on both sides, especially at Vinegar Hill. Many Irishmen fled to America, while others were hanged, or, like Wolf Tone, the leader, committed suicide. The result of the suppression of the revolt in "the sister isle" was the loss of the Irish Parliament. In 1800, after much bribery and many promises of peerages, the name of the "United Kingdom of Great Britain and Ireland" was adopted. The title of the "king of France" was dropped and the fleur-de-lys removed from the royal coat of arms, when the first "Imperial Parliament," including one hundred members from Ireland in the House of Commons and twenty Irish peers in the House of Lords, met at Westminster. The agitation against Great Britain was kept up beyond the

Atlantic and some Irishmen in Congress helped actively to bring on the War of 1812.

Although the union with Scotland had been so great a success, that with Ireland being forced the people on the sister isle were not satisfied. The Irish are perhaps the only people in Europe that did not pass through the long discipline of the feudal system, the whole social education of the Hibernian being in the hands of the Church. Even in 1800 seven-eighths of the people of Ireland were Roman Catholics, and yet none of these were allowed to hold office or enter Parliament. For several generations the official junction of the two people seemed to be more like disunion than union. The history of Ireland for nearly a century to follow was one of unhappiness and misery. Not till the Irishmen came to America in large numbers did the world come to see the splendid qualities of the race.

CHAPTER XXIV

THE NAPOLEONIC AND SECOND AMERICAN WAR

A SURPRISING train of events followed from the industrial revolution, which began about 1760. It came from the vast power developed for the driving of machinery in place of human muscle, first from water and then from steam, and still further from the change of fuel from wood to coal, all of which caused a great shifting of population from the south to the north of England. Until about 1800 the southern half of England was the richest, the most populous, and the most progressive. Here were the manufacturing centres, because from earliest days iron had been smelted with wood instead of coal.

North and South

In the north of England, however, iron and coal lie close together; so when this new fuel was employed to smelt iron, the national industries were attracted and established in the north, and population followed. When cotton was abundantly raised in America, the suitable climate and nearness to the sea, along with the invention of the spinning jenny, made Lancashire the greatest seat of cotton manufacture in the world. Instead of working, a few at a time, in their own homes, the operatives were now gathered in large factories and foundries.

On the heels of industrial prosperity came political power. To-day southern England, apart from London and the sea-ports which depend upon it, hardly more than subsist, while the trade, industry, and wealth of the north enable the British Empire to carry its burdens. Mr. Gladstone always wanted to know what the northern newspapers had to say, even more than to read the London journals.

Shifting of Population

Besides the shifting northward of population, came a great increase. People crowded into the cities. The old standards of comfort and decency in village and country life were forgotten and millions lived in slums, until emigration became a necessity.

Two important consequences followed from this swarming out of the old hive. Abroad, the new countries, organized under the British flag, were enabled to get the right kind of men and women for their peopling by a strong race. At home, the old political system broke down, and under pressure Parliament was made to represent not land, but men.

Napoleon Bonaparte had risen in France, and, after a time, proclaimed himself Emperor. Then he began, apparently, the conquest of all Europe, including England. In its later phases, the wars of the allies who combined against the Corsican were rather to check the French despot's ambitions than against France.

In this long struggle, England won many victories and great glory on the seas, but not much fame or honor through her forces on land. Her great wealth enabled her to assist other countries and to equip and maintain

their armies. Like the Dutch, who had been taunted with stopping a battle in order to sell powder to their enemies, so the English traders from 1776 to 1781 had from Birmingham supplied most of the war hardware, clothing, powder, and arms to the United States of America, in exchange for tobacco. Now, from her cloth factories, English manufacturers made and sold for Bonaparte's hosts most of their wearing material.

Napoleon sacrificed to his ambition the lives of eight million men, and then left France smaller than when he found it, besides demoralizing for a hundred years the young men of the Old and New World, who made him their model. Expecting to invade England, he gathered a mighty army at Boulogne, and prepared a medal to be struck in London, when he should have succeeded. It had Napoleon's head, in Imperial Roman style and profile, on one side, and on the other Hercules lifting the giant Antæus in the air, until his strength was gone, with the legend "Descent upon England, struck at London in 1803."

Nelson's Signal

But, just as in 1588, the Spanish army under Parma was prevented by the Dutch blockading fleet from getting on board the ships of the Armada, so Lord Nelson's war vessels kept the French fleet so occupied that it was never able to transport the waiting army across the channel. Napoleon then went to Egypt, hoping to block England's way to India. Nelson, after destroying both the Spanish and French squadrons, and making useless the army that Bonaparte had taken to Africa, destroyed totally the great French fleet

at Trafalgar. His words in the signal, "England expects every man to do his duty," were virtually re-echoed by the Japanese admiral in 1905 before destroying the Baltic fleet of the Russians. Togo signalled to his steel fleet this message: "The destiny of the Empire depends upon the utmost exertions of each individual."

To-day the British sailor's uniform of blue shirt and jacket with rolling collar, trousers tight at the waist and loose at the bottom, adopted in every land, and flat round cap, with ship's name on the frontlet in gold, is copied from that introduced in Nelson's time. In London, beside the hero's tomb in St. Paul's Cathedral, and before the great memorial column in Trafalgar Square, guarded at the base by Landseer's lions, the seamen from every land come to do homage to Nelson's memory.

Out of this war England emerged as the undisputed mistress of the seas. Her captains conquered French and Dutch colonies one after the other. Great Britain thus controlled the lion's share of commerce, and opened new avenues of trade for the sale of her goods, which were now produced in enormous quantities in her factories. Having developed her coal, iron, and mineral resources, she was now able to undersell her European competitors and win most of the great markets of the world.

Navy and Blockades

Napoleon hoped to destroy the prosperity of "a nation of shopkeepers" by closing the doors of France and of her allies to the ships of England and to neutral vessels. He had even the impudence to declare that

Great Britain was "blockaded." This was called Napoleon's "Continental System." The British retaliated in 1807 by declaring all the ports of France and her allies "blockaded." This made it impossible for any neutral ship to escape being captured by either the French or the English. As the United States of America was the chief neutral nation, with a large carrying trade, these proceedings, so comical and yet so serious, almost paralyzed American commerce.

In addition to this, which Americans would not long continue to endure from either French or British, Great Britain maintained a press gang, seizing men at home in the seaports to man her enormous navy. Her men-of-war compelled vessels of other nations, when sailing in the narrow seas near her coasts, to lower their topsails as a sign of deference. She also claimed the right of search and enforced it in a brutal manner. American and other vessels were stopped and overhauled for materials contraband of war and also to see that the men, whom she claimed to be deserters from her own navy, were secured and taken on her own ships. This was often done at the mouth of a pistol presented at the head of the man claimed. As a matter of fact, hundreds of British sailors were serving on American men-of-war. At that time the naturalization laws of the United States were not respected by Great Britain, nor were they until late in the twentieth century. In this respect, America has greatly influenced the world.

In 1809 the British man-of-war, Leopard, fired into the American frigate Chesapeake, when the latter was

unprepared for action. Commodore Barron had to strike his colors and afterward fight a duel with Decatur, who had taunted him for doing what he did. Even the gunboats acted insolently, the Little Belt fired at the American frigate President. Such incidents showed what a bullying spirit had grown up in the British navy. Often a mere lieutenant on an American ship decided who was and who was not a British "deserter," and often Americans native born were impressed in the British navy. American patience was finally exhausted and war was declared June 20, 1812.

War of 1812

Then began a series of ocean duels between single ships. The superb qualities of the American heavy frigate were demonstrated and our naval superiority was proved, for in the short space of two years more British flags were captured by American seamen than had been won during a century by other nations. On Lake Erie, Commodore Perry, the older brother of Matthew, who in 1853 opened Japan, captured a whole British squadron. On Lake Champlain Commodore McDonough showed American naval science at its best.

Most of the land fighting was along the Canadian frontier. The British, as in the Revolutionary War, employed many Indians as warriors. The Americans burned York, now Toronto. A few British regiments gallantly held Canada and beat off the American invasion. A British fleet, after bombardment of Lewes, Delaware, sailed up the Chesapeake Bay to occupy

Baltimore, but failed, after expending thousands of shells, shot, and rockets, to capture Fort McHenry. It was during this bombardment that Francis Scott Key wrote "The Star Spangled Banner." Beaten in battle at Rouse's Point, the British marched to Washington, put our militia to rout at Bladensburg, Maryland, and set on fire the capitol and the White House. This was in revenge for the burning of York by the Americans.

By the beginning of 1814 the English had effectually blockaded the American coast. The brilliant single ship victories of the first year being over, most Americans were tired of the war. The Russian envoy at Washington made offers of mediation, which were accepted by both governments. Five commissioners, among the ablest of American statemen, met, at Ghent in Flanders, three of the less important Englishmen. For many months little progress was made in the negotiations.

Napoleon, after his failure to invade Russia and the defeat of his second army at Leipsic, had been banished to Elba, and Louis XVIII, a Bourbon, was put upon the throne of France. Great Britain now felt that she could spare a large force of Wellington's veterans, and an army was sent to hold New Orleans. Her purpose was to control the valley of the Mississippi, and, having thus a strong grasp upon American territory, to take full advantage when peace should come.

Battle of Waterloo

The escape of Napoleon from Elba altered the whole situation. He gathered a great army for the Waterloo

campaign. Great Britain, fearing that after this battle her former allies in Europe that had so long borrowed money from her, and in common hatred of Napoleon had submitted to many humiliations, would combine against her, encouraged her commissioners at Ghent to yield to the American demands. Great Britain claimed the absolute control of the narrow seas surrounding the island and compelled all ships to acknowledge this absurd and insulting pretension by the lowering of their topsails and other signs of obedience, all of which was resented by the people who were thus humbled. So, to avoid impending trouble in Europe, or be ready to meet it, her commissioners at Ghent were instructed to make terms with the Americans. The War of 1812 was thus closed by a compromise, in which none of the questions on which the war had been fought were settled, all of which showed the absurdity and foolishness of war in general. To crown all, Jackson's riflemen, behind their cotton bales at New Orleans and the well-served artillery of the Americans, defeated the British General Packenham's army—after the peace treaty had been signed.

On the ocean our privateers had captured not only merchant vessels, but even British men-of-war. It was the destruction of their commerce, more than any other single cause, that compelled the British Government to make peace. In all, the Americans captured over 1600 British vessels, carrying 383 guns, with 12,000 prisoners; while the British took 42 American warships, 133 privateers, 511 merchant ships, and 6867 prisoners.

In this twentieth century civilized nations are ashamed of the business of privateering and have abolished it. Their conscience is also tender on the subject of destroying the commerce of non-combatants, and Hague conferences will probably soon sweep away these twin relics of barbarism, and probably reduce war to the proper business of policemen on both land and sea.

Reforms in Law

The victory of Waterloo, the effect of which on England is so grandly described by De Quincy in his "Dream Fugue" and account of the English Mail Coach as "Waterloo and Recovered Christendom," closed an era which we may date from about 1760. During this time the industrial revolution had transformed England. Now was opened another, not yet ended, which we may call the era of reform. The Tories were opposed to this, but the agitators kept on with their activities. The penal code was reformed. Punishments had been very severe. Common misdemeanors were punished by death, so that hanging was prescribed for two hundred offenses, as in old China and Japan.

The fight for civilization in England was hardest along the lines of freedom of conscience and toleration of religion outside of the State Church. What had been granted in the Netherlands hundreds of years before was withheld from the free churchmen in England, while the Roman Catholics had no political rights. Only gradually did the climate of public opinion and official severity relax, so that the free churchmen

could be given the same political rights as persons holding that form of Christianity favored by the Court possessed. Catholic emancipation came in 1829, largely through the eloquence and efforts of the Irish orator, Daniel O'Connell. This act of liberality prevented another rebellion in Ireland, the Tory ministers granting it because they were afraid of worse results.

So disgusted have British people become with the institution of the State Church that in no new English-speaking country outside of Britain is there such a thing as a church established by law. The collective conscience of the British nation is no longer in the State Church, but in the government. What is called "the non-conformist conscience" has always been powerful. The other peculiarities, of primogeniture, landed aristocracy, and the whole array of "lords spiritual and temporal," have been abolished. Nobility is no longer a proof of power, but only a decoration and gloss to social functions.

The line of the Four Georges, after the nine years insanity of George III, was closed by "the finest gentleman in Europe." He proved to be one of the worst of the many bad kings from whom England has had to suffer. His agreeable manners and handsome clothes won for him his most popular title, but he was a drunkard, a gambler, and a man who in low life would have been an undesirable member of society. Happily for the country, he left no children when, in 1830, he died, and his brother, William IV, succeeded him. By this time the Tory party was very weak and the Whigs had a majority in Parliament. The English

then committed the same mistake, so often made in America, of placing military officers at the head of the civil government, only to find to their cost how worthless such men usually are in this position. The Duke of Wellington had been made prime minister in 1828. He opposed reform and had little sympathy with common humanity, and none with the new revolution in France. Finally, when England was on the brink of a civil war, the Tories yielded. Parliament was placed in the hands of the people, who thus made another great step in the attainment of self-government.

Postal Improvement

Up until about 1835 it cost sixpence or more to send a letter anywhere in England. More money must be paid according to the distance traversed, or as the number of sheets in a packet increased, while the postage on a letter to Scotland was a shilling or more. Roland Hill, a member of Parliament, introduced the postage stamp and in many ways facilitated the handling, despatch, and forwarding of mail matter; the charge being only a penny, or two cents, for a letter to any part of the kingdom. The system became immensely popular and paid for itself. Cheap postage helped to educate the people, who now exchange millions of letters yearly.

King William loved dearly his niece Victoria. He predicted that she would be a good woman and a good queen. "It will touch every sailor's heart," he declared, "to have a girl queen to fight for. They'll be tattooing her face on their arms, and I'll be bound they'll all think she was christened after Nelson's ship." Another

uncle, to whom Victoria was bound in close affection, was Leopold, king of the Belgians, who in 1830 was chosen sovereign of the new state of Belgium, formed out of the nine provinces of the southern Netherlands, whence in 1623 came the first settlers who made homes in New York, New Jersey, Pennsylvania, and Delaware. Great Britain guaranteed the neutrality of Belgium, as between France and Germany, and, notably, in 1912 reaffirmed her policy during the dispute of these nations over Morocco.

CHAPTER XXV

THE ERA OF THE LOCOMOTIVE

Victoria Queen

From the age of twelve, Alexandrina Victoria, born May 24, 1819, the only child of Edward, Duke of Kent and fourth son of King George III, knew that she was to wear the crown. When born she was called after her mother, though her name came near being Elizabeth. Six weeks after her christening she was vaccinated, this being the first instance of such an operation in the royal family.

Yet at the particular time, June 20, 1837, when eighteen years old, it was a great surprise to the maiden to find great ministers of state on their knees before her, kissing her hand, and saluting her as Queen of England. She was roused out of bed in the early morning and stood in her dressing gown, with her hair down over her shoulders. King George IV had died. From the first Victoria showed remarkable balance of character, and, with good common sense and noble womanhood, kept the affections of her subjects to her dying hour. Hers was the longest reign in British history.

In 1840 Queen Victoria married her cousin Albert, from a petty German state, Saxe-Coburg Gotha. He was given no position in the government, but was

entitled the Prince-Consort. In him England gained a wise friend and a noble helper. The value of Prince Albert's services to Great Britain and to civilization cannot be measured in terms of money. The tastes of the British people were intensely materialistic, and the love of money seemed to dominate all classes. Social and religious bigotry was strong, and the fine arts and literature were but slightly appreciated. Albert brought to his wife's aid an impartiality in advice, a wisdom in decision, and an encouragement of all good measures for the benefit of her people that made him a benefactor of the whole race. Being himself a man of refined tastes, he did much to raise the standards of art and literature when these were greatly needed. Much of the credit of the literary and artistic splendor of the Victorian Era is due to Prince Albert.

Party names long in vogue were dropped, for men felt that the old narrow life had been outgrown and that a new era had dawned. The Whigs now called themselves Liberals, while their opponents were known as Conservatives, the word "Tory" being hereafter used in an offensive sense to mean narrowmindedness and bigotry. Sir Robert Peale was minister from 1841 to 1846. By this time the Liberals had become weary in well doing and accomplished very little reform.

London Money Centre

While progress in Parliament halted, great advances were made in material civilization. England was now the banker of the world and London its financial centre. In steam, the child of wedded fire and water, mankind found a giant to do its work. The vapor of boiling

water, after furnishing power for machinery, was applied first to drive and then to draw. It was used first on the water about 1812 in steamboats, and in 1838 for ocean steamers that could cross the Atlantic. In 1825 the first railway was attempted, and a better one built in 1829.

The invention of the locomotive not only changed the whole system of transportation in England, but it took away much of Great Britain's monopoly of markets, for now all countries entered upon the building of railways, and the routes of trade were changed. New methods of war and invasion entered with the iron rails, which henceforth furnished the highways of empire.

When light trains were seen to move over the country at a speed of thirty-five miles an hour the triumphs of mind over matter seemed as wonderful as a fairy tale. The horse of iron and wheels took the place of the creature of flesh and hoofs. Just at a time when roads had been improved and everything seemed to be perfect in carriage and horse traffic, the new motor appeared. Iron rails and steam made obsolete the old methods of freight forwarding and passenger travel. The first railway cars were stage-coaches. Their bodies, taken off the wooden wheels, were set on those of iron, which had a flange, so as to keep surely on the rails. In time nearly all iron equipment gave way to steel.

The Railway

The story of the evolution of travel, on horse, palanquin, wagon, carriage, and stage-coach is a fascinating one. In no country more than in England do the men

and the horses seem to be better acquainted with each other. Yet the story also of the transfer of the movement of merchandise and baggage from man's back to packhorse, to wagon, then by canal, and, finally, by fast trains, is no less interesting. To-day in England a line of freight cars is called a "goods train."

As a rule, the English type of locomotive and the size of the cars, both freight and passenger, differ from those in America. England can afford straight lines of roads because distances are small. American spaces are so great and the routes so long that the rails must curve around rivers, hills, and mountains. The front of the locomotive must rest on a pivot, above small wheels, called "track feelers." British engines are set in a steel frame and have rigid bodies with large driving-wheels. Gradually, however, American improvements, such as palace and sleeping cars, subways, electric motors, baggage checks, etc., won their way in Europe.

Telegraphs

By 1842 the electric telegraph, with which in England the names of Cook and Wheatstone, as inventors, are associated, as are those of Farmer, Henry, Morse, Vail, and Cornell in America, was in general use. Although Professor Morse did nothing electrical, he invented an alphabet of dots and lines by which flashes were turned into messages. Under the personal urgency of Millard Fillmore in Congress, he was aided by the government to set up an electric telegraph line between Baltimore and Washington. His alphabet was soon put into use on both sides of the Atlantic, and

in 1857 the two continents of Europe and America were united by submarine cable across the oceans. By means of cheap postage, with the railways and the telegraph, the people of Great Britain became more rapidly and more easily acquainted with each other, and Americans and British increased friendship. Their closer union means more freedom and self-government in the world. Peace for a hundred years between two nations with a frontier three thousand miles long unfortified marks a new era, and is a step toward the world's peace.

Reforms in Labor

Yet, with all the increase of the means of civilization and with comforts multiplied over those known in the Middle Ages, most men were as discontented as ever, as they probably always will be while mankind has any ambition to make progress, and so long as there is so much inequality in social conditions. Especially will this be the case so long as the laws protect the favored few and keep down the less fortunate and more numerous. British workingmen were not yet admitted to the franchise. The hours of labor were long, and a thousand evils, inherited from feudalism, state churchism, monarchy, and other things that had come down from ruder stages of society, still existed, while all the time men's minds were expanding.

The good is always the enemy of the best, and the workingmen, with the divine discontent implanted by the Almighty, wanted the best. Trade unions, which once were not lawful, became legalized, and men began to agitate for an eight-hour law. Laws were not yet

passed in the interest of the whole people. With hardship and suffering so general among millions, and with comfort and wealth among thousands, discontent increased. In 1837 the "People's Charter" was drawn up, which demanded more concessions. These were, universal suffrage, a Parliament elected every year, vote by secret ballot, abolition of the property qualification for members of Parliament, payment of members of the House of Commons, and the division of the country into electoral districts, each containing the same number of inhabitants. Violent agitation followed for nearly twelve years, with danger of collision between the military and the popular meetings. Ultimately, under the form of "Chartism," this movement for the expansion of popular rights broke up and failed, but only to be revived under other names and methods.

Irish Emigration

Agitation for greater freedom continued in Ireland also. Famine, caused by the potato crop's failure, broke out, and thousands died of starvation and disease. This caused a great movement of emigration to America from 1846, which has gone on until the present time, reducing the population of Ireland from eight to less than five millions. In the United States, however, the Irishman found his opportunity and profited by it.

The Corn Laws were abolished and free trade became the rule of commerce. In 1851 the Crystal Palace Exhibition, suggested by Prince Albert, was held, gathering the peoples of many nations together. For the first time, under the presidency of Millard Fill-

more, the products of the United States were exhibited in Europe in a systematic manner. Out of this successful exposition, given in the Crystal Palace, made of iron and glass, the South Kensington Museum and other institutions for the public welfare have grown, and still continue their beneficent work in this age of science. Of the many wonders of the modern world, seven were selected in 1912, by the chemistry class of Cornell University, as being the most important, viz.: the telephone, wireless telegraphy, synthetic chemistry, radium, antiseptics and antitoxins, the aëroplane, the Panama Canal. Already the British Government has provided for wireless stations all over the globe, with their centre in London.

Belgium and Russia

The new politics were on a larger scale. Between the battle of Waterloo and the middle of the nineteenth century, or from 1815 to 1852, another independent country had appeared on the map of Europe. Belgium since 1830 had been free, and was now prospering under King Leopold, the uncle of Queen Victoria. Great Britain guaranteed her protection and neutrality, which has been maintained and declared even as late as 1912. At the other end of Europe, Russia was the terror of the civilized world. Before Waterloo she had made advances, having pushed her frontier six hundred miles westward, and over four hundred miles nearer Constantinople. The fear of her in Europe was then like that which foolish people have about China, the fear of numbers—the Muscovites, with the Cossack cavalry in the van, would overrun and conquer all Europe.

Curiously enough, a nation then hardly known or noticed, has within a half-century become a world power, and pricked the bubbles of Chinese and Russian pretense, demonstrating what public schools and intelligent brave men could do. Now our war makers fear the Japanese, whose friendship with Great Britain and the United States has never wavered or weakened in sincerity and truth.

Turkey, long called "the sick man of Europe," was so very weak that Russia, then in her strength, was tempted to attack the patient. So another of the many wars between the two nations, representing the Crescent and the Cross, broke out.

To this day, on many a Russian church edifice, the gilded cross rests on a crescent, in token of the long wars with the Mohammedans. One of the Czar's sons had always been named Constantine, for it is the age-long hope of Russia some day to capture the city of the Golden Horn, to extend her borders to the Mediterranean Sea, and to occupy Asia Minor and Syria. This would close England's highway to India, and as British bondholders who had lent money to the Sultan must have their interest paid, Great Britain must be ready to support Turkey. In 1853 the Russians began hostilities by destroying a Turkish fleet in the Black Sea and by a land invasion. Thereupon, Great Britain and France, as allies of Turkey, declared war. From Italy Count Cavour sent a little army of twenty thousand men to the Crimea, where operations centered around the great fortress of Sebastopol.

During the generation since Waterloo England was

most of the time at peace, and the attention of the country had been given almost wholly to domestic matters. When affairs at the other end of the continent required attention, it was found that the science and art of maintaining armies in the field had been almost forgotten and that brave soldiers were to suffer through official slowness and neglect, while five men were to die by disease to one slain in battle.

The Crimean War

On the Russian side, one of the soldiers was Tolstoi, who gives us a vivid picture of life in the casemates. Our own Bayard Taylor tells how, when "the heated guns of the Malakoff grew weary of bombarding," the British troops in the trenches stopped for a moment to rest and refresh their spirits by singing the old home song, "Annie Laurie." Although sharp-shooters picked off the flat-faced Russians who sighted the guns, which made this work very unpopular with the Czar's artillerists, the great fortress was hard to take. The siege lasted during the long cold winter and most of the following summer. The Russians tried to raise the siege and prevent the allies from receiving reinforcements from the ships by sorties and attacking armies.

One incident of the Crimean War has become famous forever. At the battle of Balaclava the British Light Brigade, of 673 men, was ordered to charge a Russian battery. They rode forward into a narrow valley, nearly two miles long, under a terrific cannon fire of shot and shell, sabred the gunners, and "then they rode back, but not the six hundred," only 226 men being left. Tennyson celebrated the blunder of an officer

and the bravery of the riders in a poem entitled "The Charge of the Light Brigade."

This was the first war in which newspaper correspondents were at the front. So when the people at home were made acquainted with the wretched mismanagement of things in the camps, now devastated by cholera, public indignation blazed forth. Lord Aberdeen's ministry fell and Lord Palmerston was made prime minister. With a more vigorous administration, backed by the bravery and energy of the allied commanders and troops, Sebastopol fell.

Trained Nurses

As great a triumph was achieved in the salvation of the sick and wounded and the improvement of the health of the men in camp. Here began the beneficent work of the trained nurse, and the application of public hygiene and woman's superb powers to the amelioration of the horrors of war. Florence Nightingale, with a corps of women nurses, went to the army hospitals, and many lives were saved through their ministrations. The trained woman nurse on all continents is a new and shining figure in modern civilization. Longfellow celebrated her first triumphs in his poem "The Lady with the Lamp."

Peace was signed at Paris in 1856, but the war had accomplished little, and except for a few books produced, and the Crimean memorial group of statuary in London, the whole affair was soon almost forgotten by the people. It was one of the most useless episodes of human slaughter ever undertaken, for it settled nothing, and fourteen years afterward Russia virtually

tore up the treaty, put her fleet in the Black Sea, and rebuilt and fortified Sebastopol. Hundreds of tons of bones of British soldiers were brought home, in some cases to be buried with honors and in others to be made into fertilizers for English fields. Yet this was but one of earth's stories of many wasteful wars that settled nothing.

In later years Great Britain interfered in the war between Turkey and Russia in 1878, saved Constantinople to the Turks, and dominated the Congress of Berlin, after which Russia turned her energies eastward, coming into collision with Japan, then an ally of Great Britain, in 1904—the date on which Asia ceased to be the prey of Europe and entered upon an era of progress and renewal.

CHAPTER XXVI

THE BRITISH IN ASIA

The story of British maritime and commercial enterprise in Asia begins in the seventeenth century, when Will Adams was in Japan. English merchants visited China and the East Indies and trading settlements were made in India. Gradually, and often without intending aggression, yet in rivalry with the French, the British obtained supremacy.

Trade Wars

Petty wars had been waged for markets, and chiefly in the interests of British traders and shopkeepers, since the days of Warren Hastings and Lord Cornwallis. All the minor princes in India were more or less "protected" or in dependence upon the British, but the Hindoos were never satisfied with their foreign conquerors. In 1857 the Sepoys, or native troops of northern India, rose in mutiny and massacred the British men, women, and children. Possessing Delhi, Lucknow, and Cawnpore, they hoped to make their movement national and regain their independence.

Now came a clash of civilizations. It was to be seen who should win, for the victory would come through courage and discipline, valor and skill, rather than by numbers. Never in the history of the British Empire did the sterling abilities of the men from Christendom

shine more brilliantly. The Sepoys were beaten in battle again and again, and the British, reinforced by troops on their way to China, quickly put down the rebellion. Yet this was often done with a cruelty that shows easily even the men of a Christian nation can lapse into barbarism. In many cases Sepoys were shot down in cold blood after they had surrendered, or they were tied to or set in front of the mouth of cannon and blown to pieces. Among those who gained fame, Havelock was the best known.

This war ended the control of the British East India Company, which had long ruled and looted India. In 1858 the sovereignty and territory were transferred to the Crown, a secretary of state for India took his place in the British Cabinet, and the governor-general was made viceroy. More native states were brought under direct control and the whole of Burmah was annexed to India.

Empress of India

In 1877 Queen Victoria was proclaimed Empress of India. At the present time about one hundred thousand English-speaking people live in India, and three hundred millions of people are governed peaceably, more by brain power than by military force. British scholars have studied the Sanskrit, or sacred language of India, and their influence is equal to that of an army of a hundred thousand soldiers, for they have read the holy books and exposed the pretensions of the priests. Since the victory of Japan over Russia in 1905 the natives of India have again become very restless, and the agitation for independence has at times taken

the form of sedition and even assassination. Lord Curzon's administration was brilliant and able, and recently the entire system of defence and military administration has been reorganized under General Kitchener. At the Great Durbar of 1911, when the emperor-king George V and Queen Mary visited India, the loyalty of the people was shown in brilliant manifestations. The capital was changed from Calcutta to Delhi.

Among the striking events of recent years was the visit of two Christian Japanese, President Harada, of Kyoto, and Dr. Motoda, of Tokyo, who in touring India laid stress upon the fact that the Christian religion was the real basis under which Old Japan had emerged from unsocial isolation and weakness, and the New Japan had been created and enabled to assert her intellectual independence and her political integrity.

Through the vast spread of British colonization the people of Great Britain have been brought into contact with many nations and not a few barbarous races. The greed and the lust of the white man induced wars that were often opposed to the moral sentiment of the nation.

The Victorian Era was famous not only for art, science, and the spread of democracy, but also for the numerous petty wars, mostly for trade and markets, which were waged often with consummate skill and usually with military success, being all of them against people reckoned more or less civilized. In 1840 and 1842 there were wars with the Egyptians Afghans, and Chinese.

The Opium War

Notwithstanding the constant protest of the Chinese Government, the British forced the sale of opium in China because of the great profit to be gained in pounds, shillings, and pence. One war usually breeds another. Though the Opium War was temporarily settled, the same spirit of greed remained, and hostilities again broke out in 1856, lasting nearly two years. Vividly does Justin McCarthy picture the arrival in London of the cartloads of silver dollars which the Chinese had to pay in indemnity. The writer has talked with not a few men who saw or took part in these wars. At that time China was not a closely united nation, and some of the southern Chinese, as laborers or helpers, assisted the allied British and French soldiers, who marched to Peking and destroyed the summer palace of the Chinese emperor. Still later a third war was fought in 1860. After these, trade and intercourse with foreigners became more general.

These wars in themselves accomplished very little. They were rather the symptoms of the new trade movement, which demanded that traffic should be free all over the world. British troops and ships of war were also active in Japan, which was still in feudalism; there civil war had begun between the local barons and the shogun in Yedo. In the bombardments of the forts at Shiminoseki, France, Holland, and the United States took part with Great Britain, the latter furnishing the larger force of men, ships, and cannon. During the next fifteen years there were also military expeditions in Africa, to Ashanti and Abyssinia, and against the

Kaffirs and Zulus, while hostility increased between the Afghans, the Dutch and the English. Other wars with north of India, and with the Maoris, of New Zealand, completed a tale of nearly forty Victorian wars.

Cotton and Slavery

The war between the states in America, from 1861 to 1865, touched England to the quick. The situation revealed the facts which have always been noticeable in the relation between the Americans and the British throughout all their history—in colonial and revolutionary times, in the War of 1812, and in later days. The classes, or people of rank and privileges, whose social centres are the throne and the state church, are ever cold to democracy and to the American republic; the masses are always friendly to Americans and to most enterprises that mean the uplift of all humanity. From 1861 to 1865 the people of England were in hearty sympathy with their brethren across the sea, and there was really nothing to alienate the one nation from the other if the people could have had their way. The Scotch, Welsh, and Irish were particularly hopeful for the preservation of the union, there being so much blood and kinship between them and the Americans. With the English landed aristocracy and the State Church it was different.

It was the old story of two hostile elements, one representing the past and decadent feudalism and the old order of things; the other standing for the new order, progress, and freedom. With British snobbery and society, that centres in decadent royalty and state churchism, Americans have never had any sympathy,

while the upper classes of Great Britain have never looked with favor upon republics or the extension of popular rights. The British professed to hate slavery, but the American gentlemen who owned slaves and had large estates in the South lived a social life much like that of the landed aristocracy of England. Many British people had visited these elegant homes and enjoyed the lavish hospitality of their hosts, while English writers had "thrown the veil of romance and enchantment about the southern home." Yet this American aristocracy was a very small one. Of the four hundred thousand slave owners, there were only eight thousand persons who owned each over fifty slaves.

Apart from the social situation, the British manufacturers depended upon cotton grown chiefly in the Southern States to supply the great mills of Lancashire. The breaking out of the Civil War in America brought heavy loss to them, and it was feared that the sympathies with the South in the government might bring on a war between the two nations. England wanted raw material to work into manufactured goods. She throve on free trade, importing two million bales of cotton from the South every year. Ships were especially built to carry cotton over from Savannah to Liverpool, and the rich mill owners often entertained the planters.

Unfortunately, an American commodore made a colossal blunder in stopping an English mail steamer and removing two passengers, said to be envoys from the southern confederacy. By this act Captain Wilkes flew in the face of our American contention, in the War

of 1812, that England had no right to search our ships. At once the spirit of the British nation flamed to battle heat, and troops were sent to Canada, in readiness for hostilities; but American diplomacy choked off a war and made contractors sorrowful. Admiral Wilkes had done exactly that for which we, in 1812, had fought the British for doing, and as Mr. Seward, then Secretary of State, prevailed upon the United States Government to give way, the affair was amicably settled.

People and Government

In Lancashire the plain people suffered, but their sympathy was with the Americans, and they bore their misfortunes bravely. In great need during three years and almost on the verge of starvation, the operatives knew that the North stood for the progress of man, and that even in the South the majority of the people were poor, not rich. They realized that victory for the Union would mean the emancipation of ten million white men as well as three million black people from a bad economic system that degraded free labor.

The British Government resisted the pressure to declare war, but it failed to take proper care in guarding against the building and release of armed vessels of war, which got out upon the high seas, hoisted the Confederate flag, and almost swept American commerce from the seas. One of hundreds of ships sunk by the guns of the Alabama contained a canvas, fifteen by ten feet, painted by the father of Theresa Swartze, the famous Dutch painter, representing the Pilgrim Fathers worshipping on their first Sunday on shore, in 1620.

In 1863 Henry Ward Beecher, sent by his own con-

gregation, faced angry mobs and ruffians who were paid to break up the meetings, but he won the English heart by telling the story of freedom and slavery in Manchester, Liverpool, and London. Then English sympathy turned, resistless as an ocean's tide, to the Union cause. After Grant's victories the English historian, Edward A. Freeman, who had written one volume of a series on the "History of Federal Government, from the Amphyctionic Council to the Disruption of the United States of America," decided not to complete the work. When the dispute over the commerce destroyer, the Alabama, was settled by the international tribunal at Geneva in 1872, England had to pay over $15,500,000 as the result of her negligence.

Gladstone Champion

During all this time Lord Palmerston was the premier. He had served in the Liberal Cabinet until 1865. A stalwart in foreign policy, very popular and influential, he was much more interested in affairs abroad than in domestic problems, and was stiffly opposed to further extension of the franchise. William Ewart Gladstone now arose as the champion of the people. He laid down the principles defining the policy of Conservatives and Liberals. His famous words are chiselled upon the column supporting his marble bust in the National Liberal Club in London, the one being "distrust of the people, controlled by fear," the other "trust in the people, tempered by prudence." Gladstone was master of financial and commercial questions, being so wonderfully skilful in explaining them that he could make even figures eloquent. In 1858 he became chancellor of the

exchequer and openly advocated the reform of Parliament.

Gladstone so misread American history as to think that the Constitution of the United States had been "struck off at a single time, by the brain and purpose of man," instead of being a growth and expression in unity of what was already either manifest in American political experience or latent in the state constitutions. He also predicted wrongly that "Jefferson Davis had created a nation." Nevertheless, he rejoiced in the arbitration that settled the Alabama claims. In 1865, a leader of the Liberal party, Gladstone was confronted by his life long opponent, the brilliant and subtle Disraeli. This stateman was of Hebrew descent. In several instances he adopted what were, in effect, the principles of the opposite party. In 1867 Disraeli carried through the great reform bill which virtually placed the control of government in the hands of the people.

Among the tasks which Gladstone accomplished while in office was the disestablishment, in 1869, of the Irish Church. From that year people who use the prayer-book in worship and are governed in their church life by bishops, worshipped God, as in America, without any official authority. All Christians in Ireland were thus placed on the same level of opportunity, to show in generous rivalry which form of Christianity is best. By this transit, from official to voluntary activity, religion was greatly reinforced. The next year a land law was passed which greatly improved the condition and prospects of the Irish tenants of farms.

Free Schools

In 1871 England had a national system of free public elementary schools, such as Holland and Scotland had enjoyed for centuries; while Oxford and Cambridge, no longer shut to all but adherents of one form of religion, opened their doors to all. At the same time the secret ballot, so long in use among the Dutch and Americans, and which Harrington had advocated two centuries before, in his book "Oceana," became the custom according to law. The army was reorganized, the custom of purchasing commissions and getting promotions through money and rank was abolished, and the lines of advance were opened to the private soldier. The Supreme Court of Adjudicature was formed by blending in one four old courts of law and equity, with its seat in one imposing set of buildings facing the Strand, in London.

There were various changes of parties in the rivalry between Disraeli and Gladstone, the results being always favorable to the nation. Gradually the reform bills became laws, and the objects for which the "Chartists" had agitated—universal suffrage, equal electoral districts, and voting by ballot—were attained. Local government was also made more democratic by giving votes to people living in cities, who were to choose their own local officers. In each county and parish representative bodies were created, in which women as well as men had a right to vote and to serve. By these various measures government was brought home to the mass of the people, and Great Britain became in spirit a democracy veiled under the name of a kingdom.

CHAPTER XXVII

TWO TWENTIETH CENTURY KINGS

GREAT BRITAIN, under the form and name of a kingdom, is a disguised republic, and the spirit is increasingly that of democracy. Even the labor strikes of our day show this. Indeed, there are abuses and usurpations of power in America to which the people of England would never submit. In our day the whole body of the people elect the members of Parliament, and the ministers carry on the government in accordance with the wishes of the majority in the House of Commons. If they are in minority on any important question, they resign. Then the sovereign calls the leader of the opposite party to be the prime minister. Long custom has made this the "unwritten" constitution of Great Britain, which, as contrasted with the "rigid," or written constitution of the United States of America, has some advantages, as it expresses more promptly the will of the nation.

Gladstone and Home Rule

When the agitation for home rule in Ireland assumed serious proportions, Gladstone in 1886 lent his powerful influence in favor of it. The Irish were led by Charles Stewart Parnell, a Protestant and a grandson of Commodore Charles Stewart of the United States Navy in the War of 1812. Gladstone wished to sub-

KING GEORGE V

stitute representative government in Ireland for the policy of coercion, which had so long been followed. He was, however, unable to carry his party with him. John Bright, Joseph Chamberlain, and others, who feared Irish secession, bolted and formed a new organization, called the Liberal Unionists. Gladstone, therefore, resigned, and Lord Salisbury, as prime minister of the government, made up of Conservatives and Liberal Unionists, held office for six years. These two parties continued separate in organization until they were united in 1912.

In 1892 Gladstone, although eighty-three years of age, entered office again, but retired, from ill-health, two years afterward, enjoying nearly four years of rest after long toil. He died in 1898, at the age of eighty-eight, one of the noblest characters in all English history. He was a superb example of the scholar in politics, combining high literary culture with ability in practical administration and power to influence and lead men. With the great throng of notables that stand in marble or bronze, adorning the streets of sooty and foggy London, Gladstone's memorial is notably fine. One must, however, go into Westminster Abbey to see English history in sculptured marble.

Imperialism

The great British Empire which had grown up during centuries, and was divided into distant portions by vast seas, was made possible and held together by engineers making use of steam and electricity. By means of swift ships, railways, telegraphs, and submarine cables the world received a new nervous sys-

tem, and direct government from one centre became possible. From this time forward, colonial rather than domestic questions took the precedence in British politics. Nearly one hundred British dependencies, in various parts of the world, rejoiced in being under the British flag. In the development of local self-government Canada has ever taken the lead, while India still remains the most striking example of a large country, containing a vast reservoir of humanity, ruled from London. Other colonies, such as Australia, New Zealand, and part of South Africa, were, like Canada, new branches of the old British trunk.

In Canada, where two races, French and British, and two forms of religion, existed side by side, there was much friction between the French population and the governor and council. The discontent broke out in 1837 and again in 1838, but these rebellions were put down. During the disturbances led by Mackenzie there were many American sympathizers with the insurgents, who made rendezvous on Navy Island, above Niagara Falls, to and from which a steamboat from Buffalo plied daily with supplies. A virtual invasion of United States territory took place, when Colonel McNab, of the Canadian militia, led a party across the river, and, cutting the Caroline out, set her on fire and adrift. During the disturbance a man was killed. The flag of stars and stripes captured then was long exhibited in London as a trophy. It is now no longer seen. Americans and British have, as a rule, banished from public view the tokens of past strife, and vie in expressions of friendship.

Canada and Self-government

Though meetings of excited men were held along the American border and some clamored for war, good diplomacy settled the matter. Mr. Millard Fillmore then in Congress and afterward president, was especially active in a policy of good sense. Largely through his efforts the iron steamer, Michigan, was placed on the lakes to prevent just such obnoxious enterprises as later emerged in the Mormon settlements, counterfeiters' schemes, Fenian raids, and Confederate plots. Built of iron, at Pittsburg, carried overland in sections on ox-carts, and launched at Erie, Pennsylvania, thousands of people came to see the craft launched and sink, because it was made of metal. Later, called the Wolverine, it served as pilot-boat for the naval militia. When withdrawn from service in 1912 it was the oldest known iron ship in the world. It had served as an agent and messenger of peace rather than of war between the two nations that celebrated a century of peaceful relations and a long frontier without fort or gun.

In 1840 upper and lower Canada were united, and more power was given to the elected assembly, so that the people of Canada attained practical self-government. Other causes of discord between the French and British peoples arose, and to heal them a new confederacy, called the Dominion of Canada, was formed in 1867, which was much like the United States. Ottawa was chosen as the capital. Through her two houses of Parliament Canada is self-governing, though its foreign relations are under control of the British

Government. Eleven new states and territories were carved out of the former Hudson Bay Company. The area of Canada, the largest of the British possessions, is scarcely less than that of Europe, with a population of about six millions. Newfoundland, with part of Labrador, forms a separate colony.

Australia

The political life of Australia, which is a continent by itself, and now to be crossed from coast to coast by a railway, began as a penal colony. It is about ten times the size of Great Britain and Ireland together. Sheep and cattle raising made Australia the greatest wool-producing country of the world. The discovery of gold in 1831, which had been predicted by geologists in England, brought in a great mass of immigrants, and the transportation of convicts was abolished. Because of the great distances the various colonies, Queensland, New South Wales, Victoria, South Australia, and West Australia, grew up independent of each other, but these in 1899 were united in one confederation, under the name of the Commonwealth of Australia. Gradually the government became more like that of Canada, and issued in universal suffrage and complete democracy; so that, in many respects, Australia is ahead of the mother country. It is so much easier to start new things in a young country than in an old. Surgical operations that would kill an octogenarian at once, may be made with slight risk on infants or children.

In South Africa the Dutch farmers, or Boers, were unwilling to come under British dominion, and, like

those New Netherlanders who in 1664 returned home, rather than live under the kind of kings they had in England at that time, they emigrated northward into the wilderness, forming the Orange Free State and the Transvaal Republic. Conflicts with the natives were frequent. The discovery of diamonds at Kimberly made the land more valuable, and gradually the encroachments of the British drove the Boers into opposition. In 1886 gold was discovered in such quantities that, with the rush of a new population thither, the Transvaal produced one-fourth of the total output of the world.

The Boer War

Yet though the "Uitlanders," as the foreigners were called, paid taxes, they were not allowed to share in the government, which proceeding was in opposition to both historic Dutch and English precedents. Meanwhile, Cecil Rhodes, a man of wealth and energy, pushed the English possessions a thousand miles further, and the two Boer republics were soon almost entirely surrounded by British territory. Disputes were constant, and finally war broke out.

During the early winter of 1899 and 1900 the British were beaten by the Boers, who were dead shots with the rifle and used smokeless powder, in battle after battle. The government in London sent out a vast army, numbering in all a quarter of a million soldiers, made up of regular troops, militia regiments, and colonial contingents. At last, by pure force of numbers, the Boers were overwhelmed and had to make peace.

As "British interests" are almost as much of a relig-

ion with many men as is money making to some Americans, whose creed reads "Business is business," so "British supremacy in South Africa" had become almost a battle-cry in England. "A railway from the Cape to Cairo" was another cry, which London engineers and capitalists loved to hear. Whether rightly or wrongly, the British Government annexed the two republics, Orange and Transvaal, calling them "colonies." Then began those conciliatory and constructive measures for which Great Britain is justly renowned. Money was loaned without interest to the Boers to begin again their life as farmers. It was promised that the Dutch language should be undisturbed and civil procedure introduced as soon as possible, with representative institutions to follow.

South Africa

Other British colonies in Africa had been granted self-government, much like that in Canada and Australia, and when the time was ripe, in 1910, all the states and governments in South Africa were united in one federation. A former Boer, General Botha, was made prime minister, and the Duke of Connaught opened the first Parliament in Cape Town. The Boers lost in battle against overwhelming force, but in reality theirs has been the victory in civil affairs. Happily and with promise both Dutch and English, with greater freedom than before, are merged into the great mother-empire, on an equality with her daughter nations.

The sending of volunteers from various parts of the world for service in the South African War had revived

the bonds of attachment between the colonies and Great Britain. How to hold these widely scattered daughter nations in loyalty is the problem of this century. To this end—imperial federation—several conferences of colonial prime ministers have been held in London under direction of the British Foreign Secretary. Great and imposing object lessons of the underlying unity of the hundred members of the one body were given at the Diamond Jubilee of Queen Victoria in 1897, and at the two coronations, which followed within a decade, in Westminister Abbey. The great queen died in 1901, and her son, Albert Edward, Prince of Wales, became king November 4, 1901. He was proclaimed under the titles of "Edward the Seventh, by the grace of God, of the United Kingdom of Great Britain and Ireland and of all the British dominions beyond the seas, King, Defender of the Faith, Emperor of India."

King Edward was very popular. He devoted himself to the cause of peace among the nations, going into different countries to increase friendly feelings between the governments and nations. By personal conferences with sovereigns and eminent statesmen he did much to cement the bonds of amity and do away with the causes of estrangement. He had once visited Philadelphia, and there suggested the cleansing, restoration, and consecration of Independence Hall, and was well remembered in America, with many of whose people he was acquainted. No British king has ever been so generally popular, not only at home, but also in America and Asia, especially in Japan.

Germany and England

Unfortunately, feelings of jealousy have grown up between Germany and Great Britain, largely owing to the development of the ambitions of the former to be a great commercial, colonial, and naval power. Both Germans and British have gone into almost ruinous extravagance by building enormous steel vessels of war, of which the Dreadnought—a name revived from the sixteenth century—was taken as a type. The naval policy of Great Britain is that comprehended in the term "double standard"—that is, to keep a fleet of warships twice as large as that of any other power in Europe.

The energies of the country and Parliament have been occupied with domestic affairs, and especially in measures for the relief of the working people. After the premiership of Mr. Balfour and the death of Mr. Campbell-Bannerman, Mr. Asquith became prime minister, with Mr. Lloyd George as Chancellor of the Exchequer. By this time democratic England was tired of the insolence of the House of Lords, which had made it almost a habit to reject the bills passed by the House of Commons in the interest of the masses of the people. The upper house was looked upon as a menace to the development of the nation, and most people had arrived at the conviction that it must be "mended or ended."

Session of 1909

The session of 1909 was notable for the fierce hostility between the two houses. The House of Lords feared that taxes placed upon the soil would diminish

the power and influence of the landed aristocracy. With Ireland, Scotland, Wales, and the north of England standing firmly by the government, Mr. Asquith declared that the abolition of the power of veto of the lords was henceforth the dominant issue in politics. Such a measure had been already advocated by Bright, Gladstone, and Roseberry. The struggle now began in earnest to take from the upper house its veto on financial measures and to limit the veto on others to two years. While the two houses were confronting each other, King Edward, the great apostle of peace, died. When conferences between the leaders of the two parties failed, an election was held and the Liberal Government was confirmed in its power.

King George V

The son of King Edward, the present sovereign, George V, succeeded to the throne, being inaugurated with the costliness and splendor which the British people so dearly love. To the world at large it was shown in colored moving pictures made by the photograph, which now reproduces scenes from actual life and those seen formerly only on the stage.

Many are the perils, but great is the promise of good yet to be wrought and hopeful is the outlook for permanence. So long as England holds to unchanging principles of righteousness, it will be possible for her to survive, notwithstanding all changes in environment or in taste and feelings created by temporary conditions, and to advance by steady progress toward the goal of perfection.

Grand is the story of English freedom and national

development. By broadening down "from precedent to precedent," the British people need not be anxious or in a hurry to call their country a republic, or to have a president, with a system of popular elections that disturbs business every four years. The American method does undoubtedly educate the nation, but it has its drawbacks. Furthermore, the British subject who loves the mother land and has a feeling of loyalty to the sovereign, as the nation's head, may well be thankful that while the elective House of Commons, representing the present, has all real power, the throne still stands for the majesty of "immemorial antiquity"; while the king is the personal embodiment of the ancient glories of a nation that marches in the forefront of civilization, leading the van of progress.

Meanwhile abroad, England accepted again the Japanese alliance, and, notwithstanding the increase of the navy, so as to possess a "double standard," and the better organization of her military defences, the question of peace as a national policy has become more and more a matter of serious conviction with a majority of the English people.

England's Glory

In closing our story of the English people, we have seen that while many things and even the people changed, there has ever been one continuous and growing element—the English character, which in all history furnishes probably the highest example of flexibility and conservatism. England's power of adaptation to new needs, to change and to hold on to that which is good, is at once her strongest asset and her most vital

surety for the future. What endures is of more importance than what is displaced.

England in 1911 had a population of over thirty-six million souls, and in Great Britain and Ireland are not far from forty-five millions. The white population of the empire reached in 1901 a total of fifty-one millions, while the number of those directly or indirectly under the government number over four hundred millions. Over nearly one-quarter of the land surface of the globe, or twelve million square miles, the British flag, symbol of order, law, justice, progress, and the uplift of man, floats. Probably no other political structure has been the source of so many blessings to mankind as is the British Empire of to-day.

INDEX

Acadia, 224
Acres, 198
Adams, John, 241, 245
Aëronauts, 49
Aëroplanes, 49
Agricola, 28
Alabama claims, 281
Albert, Prince, 263, 267
Aldhelm, 57
Alfred the Great, 77
Alliances, 212, 294
Almanac, 11, 66
America, 144, 145, 166, 167, 225
American Civil War, 277–280
Americans, 166, 167, 227
Angevin Kings, 107
Angles, 37, 52
Anglesey, 25
Anglican Church, 151, 152
Anglo-Saxons, 39, 44, 91
Animals, 10, 14, 29
Anne, Queen, 212, 213
Appenzell, 65
Arbitration, 280
Archers, 126–129
Architecture, 57–61, 80, 87–89, 146
Area, 9, 17, 195, 295
Armada, 163–165, 252
Armor, 17, 45, 46, 94, 96, 184
Arms, Coat of, 192
  of England, 126
Army, 156, 164, 191, 282
Art, 147, 150, 187
Asquith, Premier, 292
Attainder, 191
Australia, 288
Axe and block, 154
Axes, 129, 130

Balaclava, 270
Balance of Power, 212
Banners, 119
Baths, 36
Battles, 19, 36, 211
Bayonet, 212, 222
Belgium, 9, 212, 213, 224, 261, 268
Beowulf, 44–50
Bertha, 52
Bible, 54, 105, 146, 174, 175, 205
Bill of Rights, 210
Birmingham, 252
Bishops, 182
Black Death, 132
Black Prince, 130
Blockades, 253, 254
Boadicea, 25
Boats, 18, 33, 34, 44, 73, 82, 144
Boer War, 288–290
Bonnie Prince Charlie, 221–223
Books, 135
Boroughs, 220
Boston, 155, 234, 236
Boulogne, 191, 252
Bows, 127
Boyne, Battle of, 211
Braddock, 226
Bradford-on-Avon, 57
Brant, 245
Brewster, Elder, 170, 171
Bribery, 215, 220

Brick, 200
Brides, 70
Bristol, 145
British people, 31, 35, 38, 39, 50, 71, 72, 88
Brooms, 107
Burial, 13, 57, 67
Buttons, 115

Cabot, John, 144, 224
Cædmon, 44
Cæsar, 17–21
Calais, 129, 130, 136
Calendar, 224
Calvin, 152, 153
Cambridge, 163, 282
Camps, 27
Canada, 239, 255, 286, 287
Canterbury, 51, 52, 53, 57, 62, 108, 110, 130
Canute, 75, 76
Cape Horn, 161
Cape of Good Hope, 143, 161
Caractacus, 24
Carleton, Sir Dudley, 170
Cassivelaunus, 21
Castles, 82, 107
Cathedrals, 57
Catherine of Aragon, 140
Catholics, 156, 164, 207, 210, 258, 259
Cavaliers, 179, 183
Caves, 12, 13, 39
Celts, 67
Census, 90
Cervantes, 118
Chamberlain, 285
Charing Cross, 183
Charlemagne, 69
Charles I, 178–194
Charles II, 206–209
Charters, 99
Chartism, 267, 282
Chaucer, 109, 135
Chester, 22, 24
China, 12, 274, 276
Chivalry, 101, 117, 130
Christianity, 51, 55, 63, 67, 79
Christmas, 43, 87, 108
Churches, 53, 190
Cities, 27, 36, 197
Claudius, 23
Clive, Lord, 233
Clothing, 201
Coal, 250, 253
Coasts, 144
Coins, 69
Coke, Sir Edward, 123
Colonial Troops, 227
Colonies, 234, 246, 286, 291
Commerce, 17, 69, 106, 142
Commines, 122
Commons, 198, 199
Commonwealth, 190, 193, 235
Constantinople, 143, 146, 272
Constitution, British, 195, 210, 283
of the United States, 142, 181, 210
Cook, Captain, 233, 234
Cork, 242
Cornwallis, 246
Coronations, 291
Costumes, 118, 119, 121, 131, 188, 201
Cottages, 198
Cotton, 250, 277
Courtrai, 131
Crecy, 128–130
Creeds, 103
Crimean War, 269–272
Cromwell, Oliver, 186–196
Cromwell, Thomas, 188
Cross, 63, 64, 119
Crossbows, 128, 129
Crusaders, 102–105
Crusades, 102–105
Crystal Palace, 267, 268
Culloden, 221, 223
Curfew, 90
Cuthbert, 68
Cymbeline, 22, 23

Danegeld, 75
Danes, 72–80, 92
Davidson, 158
Declaration of Independence, 234
Delhi, 232, 273
Democracy, 282, 283
De Montfort, Simon, 124, 125
Denmark, 72, 168
Diplomacy, 162
Disraeli, 281
Dissenters, 210
Dolmens, 43
Domesday Book, 90, 93
Don Quixote, 118
Dragons, 48, 49
Drake, 161
Drama, 204
Dreadnought, 292
Dress, 188
Drinks, 200
Druids, 25, 26, 42, 43
Dudley, Sir Robert, 160
Dunstan, 57, 69
Dupleix, 232, 233
Dutch, 171, 199, 204
Dutch Republic, 171, 172, 177, 194, 235

Earls, 114
Easter, 56
Eastern counties, 186, 197–199
East India Company, 274
Edinburgh, 168
Edward the Confessor, 80
Edward III, 126–131, 133
Edward VI, 199
Edward VIII, 291, 293
Egbert, 56
Elizabeth, Queen, 117, 152, 155–165, 202
Emigration, 267
Empress of India, 274
English people, 88, 92, 132, 166, 167
Erasmus, 146, 147
Ethelbert, 52
Ethelred, 75, 79, 80
Exchequer, 94
Eyre family, 83–86

Fairies, 11, 12
Famine, 197–199, 267
Farms, 27, 197–199
Fens, 35, 45, 46
Feudalism, 92–102, 112–122, 154
Filibusters, 74
Fillmore, President, 265, 267, 268, 286
Fingal's Cave, 67
Firearms, 184, 212
Fishermen, 126
Flags, 216, 217, 237, 239
Flanders, 226
Flax, 211
Flemings, 89, 126, 162
Flemish communes, 89, 99
Flowers, 64, 70, 106, 203
Fontenoy, 224
Food, 106, 146, 199
Fords, 37
Forests, 34, 89
Forks, 202
France, 128–131, 168
Freedom of religion, 258, 259, 281, 282
French and Indian War, 227–232
French Revolution, 230, 248
Friesland, 32
Froissart, 122
Fuel, 58

George II, 218
George III, 229–248
George IV, 259
George V, 51, 140, 293
George, Lloyd, 292
Germans, 33, 69, 71
Germany, 292

Ghent, 255
Gladstone, 251, 280–285
Glastonbury, 21, 53, 54
Gods, 12
Gold, 288, 289
Government, 23, 75, 108
Gowns, 119
Graveyards, 58
Greek, 146, 204
Grendel, 45
Grimm's law, 33
Guelph, 215
Guilds, 99
Gunpowder, 96, 115

Hanover, House of, 217–295
Harold, 81–90
Harrington, 147, 282
Heads, 141, 142
Hengist and Horsa, 37
Henry II, 107
Henry VII, 138
Henry VIII, 109, 149–152, 197
Heraldry, 119, 121, 126
Heralds, 117
Heredity, 40
Heretics, 135, 155
Hessians, 229, 242, 245
Highlanders, 221
Holy Grail, 55
Home Rule, 283
Horses, 21, 84, 97, 102, 113, 114, 117, 140
House of Commons, 125, 183
House of Lords, 125, 292
Houses, 146, 202, 203
Hudson, Henry, 165
Huguenots, 71, 179, 210
Hundred Years' War, 127–131
Hunting, 112, 113

Imperialism, 285, 286
Independents, 190, 191
India, 225, 232, 233, 273–275
Industrial Revolution, 230
Industry, 15, 16, 98, 99, 163, 197, 219
Interdict, 110
Invasions, 19, 33–35, 52, 71
Iona, 67
Ipswich, 151
Ireland, 63, 65, 182, 193, 211, 247, 248, 249, 259, 267
Island and Continent, 88, 89
Italy, 1, 18, 145, 269
Ivanhoe, 91, 103

James I, 141, 168–174
James II, 208, 209
Japan, 73, 100, 101, 121, 130, 269, 272
Japanese, 47
Jersey, 13
Jews, 102, 104
Joan of Arc, 135, 136
John, King, 110, 111, 123
Jutes, 37

Kenilworth, 161
Kent, 37, 52
Kew gardens, 106
Kings, 105, 111, 173
Kissing the ground, 115
Knights, 94–101, 117, 118, 130, 131

Labor Unions, 266
Lady Jane Grey, 155
Lancashire, 250, 278, 279
Landholding, 154
Landlords, 113, 116
Landscape, 27, 63
Land values, 92, 154
Language, 33, 107
Latin, 146, 204
Laud, Archbishop, 179, 180
Lexington, 236
Leyden, 170
Lincoln, 25

Linen, 211
Literature, 44, 135
Locomotive, 264, 265
Lollards, 134
London, 69, 104, 197, 263
Longfellow, 224, 271
Long Parliament, 195
Lords, 125
Low Countries, 17

Magna Charta, 110, 111, 123, 124, 210
Margaret of Scotland, 140, 141, 158
Market cross, 63
Markets, 63, 66
Marlborough, 212–214
Marriage, 70
Martyrs, 109, 155
Mary (Bloody), 152, 155
Mary, Queen of Scots, 158, 162
Mary Stuart, 209–211
Melrose Abbey, 68
Memorial Day, 223
Mercantile Theory, 194
Merchants, 69, 142
Mercian Kingdom, 38
Methodism, 228
Middle Ages, 109, 110
Milton, 148, 190
Minute Men, 235
Missionaries, 51–53, 65, 228
Mistletoe, 43
Money, 69, 158, 194
Monks, 119
More, Sir Thomas, 147
Mount Vernon, 233
Musketry, 226

Names, 24, 76, 175, 219
Napoleon Bonaparte, 251–257
Naseby, 191
Nationality, 177
Naval battles, 255
Navigation Acts, 195
Navigators, 161
Navy, 216, 292
Nelson, 252, 253
Netherlands, 32, 126, 138, 142, 152, 164, 207
Newark Castle, 86, 185
New Netherland, 208
New Orleans, 257
Nightingale, Florence, 271
Nobility, 259
Norfolk, 25, 204
Normandy, 79, 80
Normans, 57, 79, 80, 88
Norsemen, 72–74
Northern England, 28, 67, 146, 250
Northern Europe, 89
Northumbria, 38
Norway, 73–75, 83
Norwich, 144, 163, 197
Nottingham, 184
Nova Scotia, 224
Nurses, 271

Oak tree, 42, 43
Occupations, 15, 16, 92, 112
Ocean traffic, 266
Ohio, 225
Opium War, 276
Ordeal, 90
Order of the Garter, 130
Oriental influences, 99, 106
Orientals and Occidentals, 101
Oxford, 146, 163, 186, 282

Painting, 147, 150, 201
Palestine, 53–55, 103
Palmers, 118, 119
Parishes, 62, 95
Parliaments, 90, 100, 106, 124, 195, 215, 220, 234, 248, 260, 267, 283
Parnell, 283
Peace, 266
Peasantry, 132, 133

Penn, William, 207, 208
Philippe, 130
Picts, 28, 37
Pilgrimages, 112, 116, 117, 118, 119
Pilgrim Fathers, 76, 141, 170–172, 198, 279
Pilgrims, 66, 109, 112, 116
Pillory, 141, 142
Piloty, 25
Pirates, 73, 75
Pitt, William, 228, 247
Pittsburgh, 231
Plague, 203
Plantagenets, 107
Plants, 29, 106
Plassy, 233
Plockhoy, 209
Poetry, 42–49
Poets, 49
Pomeroy Castle, 107
Popes, 82, 110, 177
Population, 27, 295
Ports, 36
Portugal, 215, 216
Portuguese, 143
Port wine, 215–217
Postage, 260
Power of England, 86
Prayer-book, 153, 154, 156, 180, 206
Press-gang, 254
Pretenders, 138, 139, 221
Prime Minister, 219, 220
Printing, 135, 147, 170
Prisons, 114
Privateers, 257, 258
Privates, 191
Punishments, 141, 142, 180, 258
Puritans, 156, 172, 173–187

Queens, 173

Races, 31
Railways, 264, 265
Rampton, 85
Ravens, 34, 48, 73, 77
Red coats, 206
Reforms, 258, 259, 266, 267, 281, 282
Relics, 66
Religion, 11, 12, 43, 97, 151, 152, 175, 190
Renaissance, 145
Revolutionary War, 86
Richard the Lion Hearted, 103, 104
Riflemen, 243
Rivers, 38
Roads, 29, 34, 86, 140
Robin Hood, 168
Robsart, Amy, 160
Romans, 18–31
Rose, 75, 85, 136, 138, 140
Rotten boroughs, 220
Rouen, 79, 80
Roundheads, 183
Runnymede, 111
Russia, 142, 268–272

Sailors, British, 253
Saint Eustatius, 240, 244, 246
Saladin, 104
Salic law, 126
Salisbury, 43
Salisbury, Lord, 285
Saxons, 35, 36, 92
Scalping, 36
Schools, 57, 147, 195, 225, 269, 282
Scotland, 140, 180
Scots, 28, 38, 230, 231, 241
Scott, Sir Walter, 68, 91, 122, 143
Scrooby, 76, 77, 140, 151, 169
Sea fight, 128
power, 164
Sebastopol, 269, 271
Senlac, 83–85
Separatists, 228
Sepoys, 273, 274

Serfdom, 133
Shakespeare, 21, 137, 181, 204
Shamrock, 75
Sheep, 126, 198
Shilling, the Queen's, 230, 231
Ships, 144, 164, 172
Shrines, 66, 116, 125, 154
Siam, 194
Skandinavians, 73, 74
Slavery, 39, 50, 51, 74, 277, 278
Slave trade, 161, 214–216
Sluys, 128, 164
Smuggling, 224
Socialism, 209
South Africa, 290
Southern England, 28, 250, 251
Speaker, 125, 183
Spenser, Edmund, 205
Sports, 203
Spurs, 131
Standish, Miles, 170
Starch, 201
Star Chamber, 142
Stars and Stripes, 237, 239, 240, 286
State Church, 259, 281
Statues, 21, 25, 103
Steam, 263, 264
Steamers, 264
Steel, 95
Stone age, new, 15–17
old, 9–12, 114
Stonehenge, 43
Stone of Scone, 54
Stratford, 181
Stuarts, 167
Sullivan's Expedition, 244
Survivals, 91
Swords, 19, 46, 47, 112, 115
Sydney, Sir Philip, 205

Table furnishing, 200, 202
Tapestry, 83–85
Taxation, 124, 234
Taxes, 23, 75, 112, 132, 133
Tea, 200
Telegraphs, 265, 266
Tennyson, 95, 270
Thames, 21
Theatres, 204
Thistle, 74, 75
Thomas à Becket, 107, 108, 109
Time, 10, 11
Tithe-barns, 94
Tithes, 94, 95
Tobacco, 202
Togo, Admiral, 253
Tools, 10, 12, 13, 34
Tories, 241, 247, 248, 263
Torture, 114
Tower of London, 155
Trades, 15, 16, 92
Treaties, 142, 214
Trees, 29
Trial by jury, 124
Truce of God, 80
Tudors, 85, 138–140, 157
Turkey, 269
Turks, 143
Two Englands, 166, 167, 277, 278
Tyndale, 148

Uniforms, 201, 206
Universities, 146, 207

Valkyries, 73
Van Braam, 226, 233
Van der Capellen, 243
Venus, transit of, 234
Victoria, Queen, 261, 262
Vikings, 72
Villages, 21

Wager of battle, 90
Wales, 40, 62
Walloons, 173, 174, 211
Walls, 28
Walpole, 220
Warbeck, Perkin, 138, 139

War of 1812, 249, 255, 256, 279
War of Roses, 136, 137, 141
Wars, 187, 276, 277
Washington, 226, 233, 245
Waterloo, 256, 257, 258
Weapons, 10, 15, 95, 96, 128–130, 184
Weddings, 69
Wella, 119
Wellington, 260
Wesleys, 228
West Indies, 233
Westminster Abbey, 51, 54, 285, 291
Westminster Hall, 182, 193
Whigs, 246, 263
Whitby, 55
William the Conqueror, 81–90, 93
William III, 210–212
William IV, 259, 260
Winchester, 90
Windsor Castle, 111
Wireless stations, 268
Witchcraft, 135, 136, 168
Woad, 22
Wolf, 47
Wolfe, General, 231, 232
Wolsey, 140, 149, 150
Women, 50, 79, 97, 121
Wonders, modern, 268
Wool, 126
Worship, 175, 176
Writers, 54
Writing, 17
Wyckliffe, 133, 134

York and Lancaster, 136

W7-BKM-484